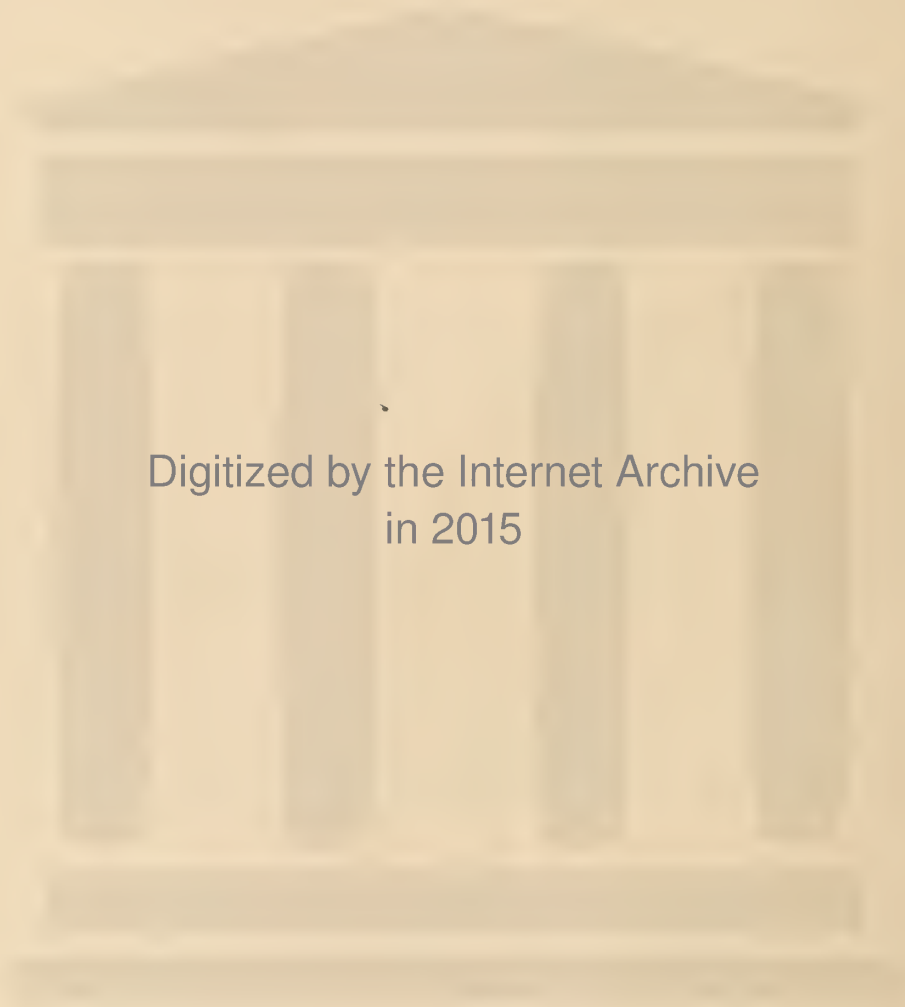


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The Outlook



VOLUME XXXI
NUMBER 5
MAY, 1939

of Missions

The Present Situation

John R. Mott

A Message to All Peoples

New Synods—New Service

Charles E. Schaeffer

Promises and Problems

George F. Zinn

August E. Binder

Father Akiho

Mary E. Gerhard

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Evangelistic Work in the Shenchow Field

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The First Year in Miyagi Auditorium

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Women's Evangelistic Campaign in India

Adella R. Whitcomb

From My Study Windows

Lucile C. Hartman

The Outlook of Missions

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Editorial of the Month

The Present Situation

Extracts from the opening speech by Dr. John R. Mott at the International Missionary Council in Madras, December 12, 1938

WE COME from over seventy different nations or separate areas of the world. Thus we constitute the most widely representative meeting of the World Mission of the Christian faith ever held. . . . But we have assembled at one of the most fateful moments in the life of mankind.

Looking outside our Churches, we are profoundly concerned as we witness such facts as these:

Primitive races being brought suddenly into violent contact with more complex civilization.

The breakdown of ancient and honored traditions and of highly valued institutions, also of solemn agreements and established law and order.

The wide-spread disintegration of moral ideals and authority.

The inauguration of what someone has characterized as an era of god-makers.

Rival challenges to the allegiance of men being presented literally across the world and, therefore, new menaces to the Christian faith.

The necessity of fighting the battle of religious liberty over again.

The fact that in the West as well as in the East the Christian message today is confronted by a non-Christian world.

Looking to the Churches themselves, we are confronted with grave perils and inspiring challenges, such as:

The great continuing problem is the up-building and maintenance of the Younger Churches as a part of the world-wide Christian fellowship. How is the Church, in such an environment as just indicated, to live, to grow, to reach out with literally world-conquering and transforming power?

Here and there are perils of half-converted Churches. There is grave danger lest Christianity become diluted or diluted by infiltration of superstition and sub-Christian conceptions of God.

There are also to be met ideas and attitudes which are tending to cut the roots of the missionary undertaking because they cut the roots of Christianity itself.

There is need of realistic thinking and sacrificial action with reference to the development of a sound economic basis for the

Churches. The hour has come to sound out a strong recall to evangelism—the larger evangelism. This is basic to all that we have most at heart. Then there is the supreme problem of Christian unity.

The last place where we should permit ourselves to think of limitations is in the realm of our resources:

Think of the present numbers of the Christian host, in contrast with those of earlier centuries and of earlier decades.

Think of the power of organization at our disposal. By organization I understand the means of distributing forces most advantageously.

Think of the wide range of knowledge and of costly experience which has been accumulated throughout the history of the expansion of Christianity.

Think of the valuable heritage of all our Christian communions, large and small, notably in the pathway of sacrifice.

Think of the priceless asset, the momentum of progress and victory in so many fields represented here.

With a deepening sense of humiliation and of set purpose to bring forth fruits meet for repentance, let us dwell on our unused resources. At the best, how comparatively unused in all our churches and in all our countries are the capacities of heart power, of thought power, of statesmanship, of unselfishness, of saintliness, of adventure, of heroism, of sacrifice, of fellowship and unity.

We should be solemnized and uplifted, moreover, as we remind ourselves of our superhuman resources—the mighty acts of God, the triumphs of the Cross, the miracle and contagion of Christ-like lives, and the irresistible spiritual energies which through the Holy Ghost enter into human life.

Let our attitude be one of hopefulness and cheerfulness. When the whole world seems to be overshadowed by a great fear, it is important that we Christians should remember that we have been called to a great confidence and a great hope, remembering that illuminating and wonderful word of our Saviour: "In the world we have tribulation. Be of good cheer; I have overcome the world."

The Quiet Hour

JULIA HALL BARTHOLOMEW

For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the Kingdom of God; and all these things shall be added unto you.

LUKE: 12: 28-31

To see Christ is to love Him; to love Him is at least to begin to resemble Him. That is a spiritual law.

—MAUD ROYDEN.

Just so far as we work in joyous dependence upon a higher power and not burdened by a sense of personal responsibility, will we be successful in our efforts.

ALICE HOGAN RICE.

“Teach me the faith of the mountains, serene and sublime,
The deep-rooted joy of just living one day at a time.”

May it not be that we who are so carefully spinning out our ambitious plans and purposes and imagine that this is the supreme business of life are rendering service that shall, under God, have its highest values in another state of existence?

—PAUL D. YODER.

There is no such thing. I once heard a preacher say, as a great man whose life is not consciously devoted to some big cause outside of his own personal interest.

—WILLIAM T. ELLIS.

Two men look out through the self same bars;
One sees the mud, and one the stars.

—FREDERICK LANCERIDGE.

To love and bear, to hope till hope creates
From its own wreck the thing it contemplates.

—P. B. SHELLEY.

“The richest, fullest lives are those that reach beyond the personal to the infinite.”

The most ingenious hope is nearer to truth than the most rational despair.

—CHARLES WAGNER.

Do today's duty, fight today's temptation,
And do not weaken and distract yourself
By looking forward to things you cannot see,
And could not understand if you saw them.

—CHARLES KINGSLEY.

The grass is softer to my tread,
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

—LUCY LARCOM.

Contentment consisteth not in adding more fuel
but in taking away some fire, not in multiplying of
wealth but in subtracting desires.

—FULLER.

What makes a city great and strong?
Not the architecture's graceful strength,
Nor factories' extended length
But men who see the civil wrong
And give their lives to make it right
And turn the darkness into light.

—CHARLES M. SHELDON.

Free will consists in this, that we can work with
God or against Him. We cannot change or break
one of His laws, we can only break ourselves against
them.

—HARRY EMERSON FOSDICK.

“No matter what or where our lot may be,
Each heart mysterious even to itself,
Must live its inner life in solitude.”

While we clamor for happiness, for pleasure, lux-
ury, self-expression, the sublime and perfect sacrifice
of Christ puts us to shame.

—ELWOOD WORCESTER.

“I found the child upon a hill,
His face a paradise.
A sketchbook in his slender hand
And star dust in his eyes.”

The Prayer

DELIVER us from pettiness, O Lord, and teach us to love the things Thou lovest, and to live for the causes for which Thou didst live and die. Amen.

The Outlook of Missions

VOLUME XXXI

MAY, 1939

NUMBER 5

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The Agony of God

By GEORGIA E. HARKNESS

I LISTEN to the agony of God—
I who am fed,
Who never yet went hungry for a day.
I see the dead—
The children starved for lack of bread—
I see and try to pray.

I listen to the agony of God—
I who am warm,
Who never yet have lacked a sheltering home.
In dull alarm
The dispossessed of hut and farm
Aimless and "transient" roam.

I listen to the agony of God—
I who am strong,
With health, and love, and laughter in my soul.
I see a throng
Of stunted children reared in wrong
And wish to make them whole.

I listen to the agony of God—
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell
To bring His kingdom nigh.

ISAIAH 58: 10-11

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noontide; and the Lord shall guide thee continually and satisfy thy soul."

A Message to All Peoples

From "*The World Mission of the Church*"

THE International Missionary Council, meeting at Tambaram in India, sends greetings to the peoples of all lands.

We are four hundred and seventy delegates gathered from seventy nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ.

The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralyzing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and

increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

Again and again a sense of penitence has come over us as we have realized that these consuming evils are all of them man-made. They bear upon them the marks of human manufacture as clearly as the motor car or the aeroplane. Neither flood nor earthquake nor dark mysterious force outside of our control produces wars or economic tensions. We know that we live involved within a chaos which we ourselves have made.

Again and again we have been forced to note that the evils that we face are not the work of bad men only but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind, but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings—and we do not know the man wise enough to deliver us now.

But it is just at this point that we are forced back upon our Faith and rescued from pessimism to a glorious hope. We know that there is One who, unlike ourselves, is not defeated and who cannot know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient to Himself, but as a Father with a love for mankind, His children, as indescribable as it is fathomless. We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own. It is this insight which has taken the Christians to glad martyrdoms through the centuries and sent them to the ends of the earth to spread the great Good News. And in humility we record our gratitude that even in this present time evidences multiply that men and women still go forth as faithful and untiring ambassadors of Christ.

It is clear that only God can save the peoples, and that the God and Father of Our Lord Jesus Christ not only can but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly in prayer and worship verify those

same ideals before His august will—verify and improve and never cease to re-verify them. It is not the merely moral person whom God requires in the present crisis, or in any other, but the person who keeps his morality alive and growing through the constant refreshing of His creative touch. We can, none of us, become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

National gods of any kind, gods of race or class, these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it, but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place He causes a new quality to grow—good will—a good will which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

In our midst we have seen anew that devotion to the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

We call upon our fellow Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life. To make Him known in the State involves labor for the establishment of justice among all the people. In the world of commerce it involves the ending of unregulated competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service. God grant to His Church to take the story of His Love to all mankind, till that love surround the earth, binding the nations, the races and the classes into a community of sympathy for one another, undergirded by a deathless faith in Christ.

Home Missions

CHARLES E. SCHAEFFER, *Editor*

New Synods—New Service

DURING April and May of this year most of the new Synods of the Evangelical and Reformed Church will be formally and officially organized. This new alignment will have such far-reaching effect upon the general work of the Church that the implications thereof may not be fully appreciated by the rank and file of our people.

The first organization unit in the Reformed Church was the Coetus which was formed in 1747. This body, while it brought together the ministers and congregations of the Reformed Church in this country, was under the supervision of the Church in Holland and to it had to make stated reports. In 1793 the Coetus resolved itself into a Synod and declared its independence from foreign jurisdiction. The Reformed Church had entered upon a new era and, in the spirit of self reliance, strengthened its stakes and lengthened its cords. It had caught a new vision and received, as it were, a fresh baptism. It sent missionaries into the West and into the South. It soon became apparent that a proper organization had to be formed to look after this expanding work. Consequently, a Missionary Committee was set up to inquire into new fields, to select missionaries and supervise their work. In 1819 the Synod divided itself into eight Districts or Classes, which in due course of time came to possess certain rights and prerogatives originally vested in the Synod alone. In 1824 the Ohio Classis resolved itself into the Ohio Synod with powers equivalent to those of the original Synod. The expanding work demanded a larger supply of ministers and in 1825 the Theological Seminary of the Reformed Church was opened at Carlisle, Pa. The next year, 1826, the American Missionary Society of the German Reformed Church was formed in Frederick, Md. In 1838, the Board of Foreign Missions was organized in Lancaster, Pa. As the work developed still further new Classes were formed for the sake of closer administration and in the interests of greater efficiency. In 1863 the old mother Synod and the Synod of Ohio and adjacent States, as it had come to be called, constituted the General

Synod. This was a decided step in advance. It brought about a complete reorganization of the work. It made for greater centralization in the administration of the work. In the course of time the two Synods divided themselves into smaller units, all of which formed constituent parts of the General Synod. New Classes were likewise created in the bounds of these Synods, until at the time of the merger in 1934, there were in the Reformed Church 59 Classes and six Synods. All the Synods met annually in general convention, and the Classes elected the delegates which constituted the General Synod which met once every three years.

The Evangelical Synod came about after a somewhat different process. It was formed by bringing together, in 1877, four Synods which had originally existed separately and independently of one another. When this union was effected the several units that had entered into it became Districts. But afterwards new Districts were formed until at the time of the merger there were 21 Districts. These Districts through representatives elected by them formed a General Conference which met once in four years. While the work in the Evangelical Synod was largely centralized in its General Conference it was also definitely articulated in the respective Districts, so that each District had, for instance, its own Board of Home Missions, functioning in full co-operation with the central Board of the Synod.

Now, in the organization of the Evangelical and Reformed Church there are to be only two ecclesiastical judicatories beyond the congregations themselves. These are the General Synod and the Synod. There are to be 34 Synods covering the whole denomination which are to be formed on geographical lines. All the former Evangelical congregations and all the former Reformed congregations within a given area are to constitute a Synod for that territory. There is only one exception to this arrangement, and that pertains to the new Hungarian or Magyar Synod, which is formed of those Hungarian congregations who desire to affiliate themselves with the same regardless of geographical location.

These new Synods throughout the Church are now being formed. This will now bring Evangelical and Reformed congregations in a specified area under one and the same administrative organization. This will serve to cement the union more than anything else which has been attempted up to this time. The union has made amazing progress within the space of five years, but the formation of the new Synods will greatly accelerate the process and bring about a union of spirit and of practical endeavor.

The Boards operating in the field of Home Missions have been solicitous that the phase of work for which they are responsible shall not be allowed to suffer in the new Synods for lack of proper organization and integration into the new Board of National Missions. They have therefore requested the General Council that that body shall see to it that in the formation of the new Synods a permanent Committee on Home Missions be set up in each Synod. The General Council has approved the request and is therefore asking each Synod to constitute a Committee charged with the following duties and responsibilities:

"The Synodical Committee of National Missions shall consist of not less than four nor more than six members, two of whom are to be laymen, and the President of the Synod ex-officio. This Committee is to be elected at the spring meeting of the Synod, however so, that at the first election half of the membership shall be elected for two years and half for four years.

"The Synodical Committee of National Missions shall work in cooperation with and under the supervision of the Board of National Missions. It shall promote within the Synod the work of National Missions and shall present an annual report of its activ-

ities both to the spring meeting of the Synod and to the Board of National Missions.

"It shall supervise existing work in cooperation with the Board of National Missions, study the need for new congregations and other kinds of mission work within the Synod, make recommendations concerning the mission work to the Board of National Missions, and perform such other duties as the Board of National Missions may assign to it.

"It shall receive all applications for support of mission work within the Synod and forward them with its recommendations to the Board of National Missions.

"It may recommend workers for the fields in its area, but only the Board of National Missions shall have authority to call and commission workers."

This arrangement has far-reaching implications. It throws responsibilities upon the new Synods which the former Synods and Classes of the Reformed Church did not assume. In a measure it decentralizes the administration of the work of Home Missions, or at least it divides the responsibility for the same between the National Board and the Synod. It provides definite contacts in the smaller units of the Church. It should therefore make for greater efficiency.

But unless the new arrangement will result in definite expansion of the work and in a more liberal support of the same, or if it will fail to create a deeper and more widespread interest in the work, the new set-up will be in vain. Therefore with the reorganization of the united Church there comes a new challenge to the whole of our constituency to go forward into larger enterprises and to render a more effective service in the establishment of Christ's Kingdom in this and other lands.

C. E. S.



ST. JOHN'S REFORMED CHURCH, HUMBIRD, WIS.

Rev. Victor D. Weidler, Pastor

The Apportionment in Full for Every Classis!

THIS is the slogan for 1939 and for 1940. This is not the cry of the Boards. The General Council has spoken, and the Boards gladly take up the cry and sound it forth to every Classis, to every congregation, to every member.

For many years the work of the Boards of the Reformed Church has been supported largely through the Apportionment. Our congregations and members are fairly well acquainted with this method. But in no year of its history has the apportionment ever been paid in full by all of our congregations or by all of our Classes. We have never shown ourselves a 100% denomination in this particular. Our efforts in this direction have never reached our goal. We were either unable or unwilling to do this. Perhaps our failure was due to a lack of proper motivation or of proper cooperation. But now for once, during 1939 and 1940, we want to put forth special efforts to measure up to our full expectancy. *The Apportionment in full for every Classis!*

The Classes will cease to function after 1940 when the new Synods will have been formed. A complete new financial arrangement will then be set up. Therefore the General Council asks the Classes to wind up their affairs by paying their apportionment in full for these two final years of their history.

This of course implies that every congregation is to do its utmost to meet its goal, but it also implies that other congregations that can raise more than their amounts are to come to the help of those who find it more difficult to meet their quota, so that the Classis as a unit will come up with its apportionment fully paid. There are congregations which always pay their apportionment; they find joy and satisfaction in so doing, but let them find additional joy in helping to bring other congregations in the same Classis to

pay theirs as well. Thus they all can rejoice together.

The payment of the full apportionment lies within the range of possibility. It however means the application of special and persistent effort. Here are a few suggestions:

1. Begin now. Do not wait until the year is drawing to a close. Raise the full amount, or as much of it as possible, in the first part of the year.
2. Keep the goal constantly before the people. Note the progress which is being made.
3. Allocate responsibility to individual workers.
4. Unify your program. That is, get all organizations in the congregation to work for this one purpose. Do not scatter your forces.
5. Make an every member canvass and thus secure definite commitments.
6. Invite neighboring pastors or leading lay members to lay the matter before your people.
7. Create an atmosphere through proper educational methods and material. Information will beget inspiration.
8. Be optimistic. Say, "It can be done," and it will be done.
9. The prayer of the righteous availeth much. Pray, and get all the people to pray for its accomplishment.
10. Baptize the people afresh in the great work of the Kingdom so that out of a new love and zeal for Christ and His work they will give willingly, cheerfully and liberally.

The achievement of this goal will not only materially help the Boards in doing the work committed to them, but will greatly stimulate and strengthen the work and spirit of every congregation.

Let's all do it, and do it together!

C. E. S.

After Easter What?

ANOTHER Easter season has come and gone. From many sections of the Church reports have come that the attendance during the Lenten and Easter season was larger than for some years past. This is most encouraging for the pastors.

During this Lenten and Easter season we worked up to a climax. Now that it is over, what will happen? Will we sit in an easy chair and simply relax and take it easy? Is our religion something that is simply spasmodic? Is it something to be put on parade



BETHANY EVANGELICAL AND REFORMED CHURCH, TERRE HAUTE, IND.
Rev. W. E. Huckeriede, Pastor

a few seasons throughout the year and hidden the rest of it?

This is something that concerns the pastor. A short time ago a young minister called at the writer's office and made this significant statement, "I am worried about the summer." "What do you mean?" the writer asked. "I am worried about the indifference that we usually find after Easter, which means that we will have trouble to meet our obligations during the summer months." Why should this be so? The work of the Kingdom is not to stand still during the summer months.

The question raised by the young minister is one that is apropos with the Treasurer of the Board of Home Missions. At this writing, the Treasurer is trying to visualize the summer months. He is trying to make some

plans with regard to the budget, which is to be a balanced budget. We would like to pay our salaries in full the entire year, but if the receipts after Easter decrease as they usually do, that can not be done. The missionaries work in summer as well as in winter. They have physical wants in summer as well as in winter. You have the answer as to whether they can be met. We will operate under the "R" apportionment for two more years, that is, to the end of 1940. Let us make an exception these two years and pay it regularly each month so that the Classical Treasurer can remit it promptly to this office in order that we can pay the missionaries.

The answer to the question of this article is with you. *After Easter What?*

WM. F. DELONG.

Notes

AT a recent meeting of the Executive Committee of the Board of Home Missions the following resignations were accepted:—

Rev. Robert R. Groves, Corinth Boulevard-Hawker's, Dayton, Ohio.

Rev. L. Egly, Hungarian, Columbus, Ohio.

Rev. Frank Helmich, Czech, Cedar Rapids, Iowa.

Rev. John R. Gulick, Scranton, Pa.

Rev. C. J. Weidler, Abilene, Kansas.
Rev. Bela Kovacs, Hungarian, Wallingford, Conn.

The following were ordered to be commissioned:—

Rev. Harold Hess for Corinth Boulevard-Hawker's, Dayton, Ohio.

Rev. Stephen Szijjarto, Hungarian, Columbus, Ohio.

Rev. Ralph Ley for Green Bay, Wisconsin.

Promises and Problems

REV. GEO. F. ZINN, Second Reformed Church, Portland, Ore.

REV. AUGUST E. BINDER, St. Paul's Evangelical Church, Seattle, Wash.

(After viewing the early religious heritage of the Pacific Northwest and seeing the missionary streams of the Evangelical and Reformed Churches prior to their union, the following article sets forth some of the specific problems that have had to be faced in this area. Inability to meet some of these problems has caused certain losses in the church program, while others are being overcome and will constitute future gains, but their understanding by the Church as a whole is vital to the future missionary efforts in the Pacific Northwest.)

RICHARD NEUBERGER of the Portland *OREGONIAN* has recently published a book entitled, "Our Promised Land." This title is truly characteristic of the Pacific Northwest in more ways than one. It has been the lodestar, the hope and the goal of hundreds of thousands of people from all walks and stations of life within the present generation. Even as the capitalist dreamed of it as a place where he could add to his stores of wealth, so the farmer looked to it as a place where he might stake out a new homestead on more productive lands, while the laborer hoped he might secure better working opportunities. The Church heeded the calls of ministering to this fast growing population and thought of strengthening her forces, feeling assured that here would soon rise well established congregations that would be pouring the life blood of righteousness into community after community and so save an empire in the making from self-ruination by providing it with the foundations of the Christian faith and morality. But the promised land has not always been true to the prospects. Too often it has been as the desert mirage. There is life present, full and vibrant, but it must deal with forces big and strong like its mountains and streams, and it has not always been able to cope with these difficulties. In this respect, the Evangelical and Reformed Church has had experiences much like every other church, with certain exceptions.

Sometime ago one of the writers was talking to a Roman Catholic priest who was a member of one of the missionary orders and who had served parishes on Long Island, N. Y., in Washington, D. C., Buffalo, N. Y., and lastly in Seattle, Wash. He stated, "I know of no place that has as great possibilities as the Pacific Northwest, yet where one can get as little returns in church work for

the amount of efforts expended." He spoke from the position of one who has an authority to support him in his work that is not found in the Protestant ministry. The percentage of church members in proportion to population is revealing. Seattle is one of the lowest ranking cities in the United States in this respect, there being less than 20% of the population identified with any religious body—Protestant, Catholic, Jew or Oriental faiths. Portland ranks somewhat better, San Francisco farther down the coast even worse, while such a condition is reflected to a large extent in cities and rural areas throughout the territory.

A Typical Experience

Here is a typical experience that can be multiplied many, many times over. One of the writers recently met a business man who had been living in his city for the past eight years. He came from one of our eastern congregations where he had served on the church board as both secretary and treasurer, where he had actively participated in the raising of thousands of dollars for new church construction, and where his wife had also been a Sunday School teacher and a leader in other departments of work. Yet in the time that he had been resident out here, he had never gotten beyond being an "Easter Christian". In fact, he had never even looked up or tried to find out if there was a congregation of our Church in his city. If the records of such experiences were compiled into a single volume, "great would that volume be." There must be reasons for such conditions.

One of the major reasons is the psychology of the restless West. Its population is just now entering into the second generation, and whatever stability that might produce is greatly weakened by the incoming throngs of recent years. Taking the population by and

large, it is not a question of being born, raised and still living near the old home spot. The pioneers who have left their homes to carve new ones out of the wilderness have their successors in the ones who are seeking to cut out of the present economic wilderness a new job for themselves. It means a certain restlessness, lack of stability, a shifting, moving, migrant people who have broken off old ties and are engaged in the process of making new ones. Having broken with old relationships, they have too often severed the one that has hitherto bound them to the church. One of the writers had been resident but a short time in his present field of service when he was asked by a stranger how long he had been "out here." "About ten weeks" was the reply, to which the stranger remarked, "Oh, you are an old timer already." Out of a group of sixty-five persons who were present in a church meeting and who were asked to tell their home state, replies indicated that these had come from twenty-four different states and six foreign countries. Here is a problem of uniting diverse peoples into a compact body that has a feeling of unity. Some of these people do not remain long. A young man and his wife were received into the membership of the church one Sunday after having attended it for a number of months. The next Sunday found them en route back east to their former home.

Unsettled Conditions

Business and labor groups further reflect this unsettled condition. With lumber, shipping, fishing and harvesting calling for seasonal workers and yet comprising the major industries, and to which may be added the roving restlessness of the tourist who now holds a prominent place in the economic pattern of the Pacific Northwest, it is but natural that the roving atmosphere permeates life, and makes it difficult for the Church to build and hold its own.

When our little Evangelical and Reformed Churches were being first established in the land of the setting sun, say from twenty-five to fifty years ago, it was truly a Macedonian call that was being answered. Germans and Swiss, who had strong religious desires, did not want to live in the wilderness or fruitful valleys without the blessings of their Christian faith. They wanted their children to have Christian instruction and to grow up in the faith of the fathers. So they called, and the Church answered. In many respects it was going into a "far country." The long



ONE SUNDAY SCHOOL BEGAN UNDER SUCH CONDITIONS AS THESE IN A PARSONAGE BASEMENT

distance from the better established centers in which the Evangelical and Reformed Churches were flourishing was no small factor. It has only been in the last few years that the Pacific Northwest has really been brought close to the East. In actual mileage the churches, for example, in the Puget Sound area, are more than 600 miles farther as the crow flies from St. Louis than are the foreign missionaries in Honduras. Or consider the vast expanse of almost an entire continent, approximately 3,000 miles, separating the churches in Portland from the strong centers of the Reformed Church in Pennsylvania. Nor is the distance all. The actual time in transportation and the cost for the home missionaries to go from Everett, Seattle or Tacoma to St. Louis were until recently almost equal those for the missionaries who had to travel from San Pedro Sula in Honduras to St. Louis. This long distance has made difficult a closer unity between the west coast churches and those of the more populous eastern centers. The desert and mountains have intervened to prevent the building up of a strong chain of churches across the land. This long distance has also made supervision of the young struggling churches difficult as it has also prevented making clear their prob-

lems and an appreciation of their accomplishments under trying circumstances.

Isolation

Long distances have also had their effect in securing and retaining strong pastoral leadership, either that such would not heed the call westward, or, having felt something of the loneliness due to this isolation, have returned east without having remained long enough to make a lasting constructive impression upon either congregation or community. This frequent change in pastors has added to the feeling of insecurity by those who were struggling to make strong the weaker congregations faced with this restlessness that seldom left anyone certain as to what might reasonably be expected.

Then too there has been the isolation of the individual congregations within the Pacific Northwest. Suppose the Evangelical and Reformed churches out here could be superimposed in that triangle of St. Louis, Chicago and Louisville. In St. Louis there would be one congregation with several others within 40 miles. Then there would be one up in the Chicago area, and a little cluster of them around Louisville. There would be one or two here and there in between, with several others strung off in a line over towards Cleveland, Erie and Buffalo. It has been difficult to face these tremendous distances between the respective congregations but the amazing way in which such problems have been bridged is almost as spectacular a story as that of building some of these great structures that span our chasms in the mountains or throw themselves across the vast waterways of the West.

A family had moved to the Pacific Northwest. They had formerly attended one of our larger congregations in a certain eastern city. They now attended one of our little struggling congregations out here in a rather desultory fashion. They were invited to become members of the congregation, but hesitated. Finally they consented but with the statement that somehow or other they just couldn't feel at home in this little church because they had been so accustomed to a large building, a fine choir, pipe organ and bells. There were three such bells in the tower of their old home church. Out here there were none of these things. Most of the congregations were happy with their wheezy, hard pumping organs or battered pianos. They also added that they were interested in seeing all that there was

to be seen before they settled down to church life. The story of scenic church distractions could comprise a chapter in itself, for with beaches and oceans, rivers and lakes, mountains and motoring, one can find almost any kind of out-door diversion suitable to the taste and season. Building and scenery have both raised serious problems to the pioneer missionary and the present pastors as well.

Limited Resources

The pioneers were extremely limited in their resources. The funds were not available to progress upon wisely laid plans. Accordingly, the story of inadequate church buildings and equipment has contributed much to the inability to realize promises in the offing. Take two illustrations as examples. The building formerly used by St. John's Church, Portland, was a mere match-box and positively irreligious, which had been first used by the Methodists, then the Nazarenes, and finally by the Evangelicals. The present new building was erected a few years ago. Or take the case of the Gresham congregation. This building was purchased for the remarkable sum of \$95.00. It was then moved entirely out of location on to one of the



THE FORMER ST. JOHN'S CHURCH, PORTLAND, ORE., TYPICAL OF EVANGELICAL AND REFORMED CHURCHES IN THE PACIFIC NORTHWEST IN THE EARLIER PERIOD OF THEIR WORK

cheapest vacant lots in town where it covered a swamp hole in rainy weather. Had it been possible to have secured more strategic locations and to have erected buildings that would have more satisfactorily met needs that were great and acute, many of the losses that have been sustained might have been averted. The heroism of our congregations in overcoming these difficulties, and the response of the BIG BROTHER AND SISTER CHURCHES who have the missionary spirit and are helping the little brothers and sisters of the Pacific Northwest constitute a story that will be told next month. So it is not altogether a dark picture. There are many bright spots and the promises of the promised land still lie there.

Keen Competition

One would have thought that out of the rich experiences of the conquest of the East, lessons would have been learned that would have avoided the competitive struggle in the conquest of the West. Unfortunately, such was not the case.

Our own denomination was just as narrowly circumscribed in its self-evaluation as any of the others, lacking perhaps the aggressive eagerness to serve the cause on a large scale, which is illustrated in the following oft-told tale of denominational rivalry:

The first train was about to enter one of the West's new town sites. A Presbyterian clergyman waiting impatiently for the train to stop, said to the conductor, "I thought surely there would be other ministers on the train. I suppose the Presbyterian Church will now have the priority in the new town." "I don't know," said the conductor to the surprised clergyman, "I took the ticket of a Baptist minister just as he entered the engineer's cab."

The two men of the cloth were quick to jump off the train, and both at once spied a Methodist clergyman, jumping off the cow-catcher, who ever after stoutly maintained the priority of his denomination in the rapidly growing town.

With a vast growing population possessing the Promised Land, denominations felt the urgency of seeing that they were well represented on the ground floor of each town, and so frequently built their institutions competitively. In the later shifting of economic problems, there has also been a sifting of churches. Some congregations have died out, others have become strong and influential

while still others have been left with a spark of life, too feeble to burn, too strong to die. Shifting economics may again change all of these. The thousands of problems confronting a new pioneering people have made for confusion. Not until order comes out of such conditions can some of these struggling churches be aided. In this particular situation, the Evangelical and Reformed Church has suffered with other denominations. In the newer cooperative program the Evangelical and Reformed Church is having a definite part, far out of proportion to its local numerical strength.

"A Long Term Investment"

More than ten years ago, Roger Babson said, "Now is a good time for business to invest in the Pacific states. *Here the future growth of the country is to be the most marked.* The situation is similar to that in New York twenty years ago and in Chicago ten years ago. The great Northwest is good for a long time investment. *Now is the time to invest.*" (The italics are ours). That statement insofar as future growth is concerned has literally been fulfilled and is still being fulfilled. This pouring in of thousands of people annually has been going on for years. The Evangelical and Reformed Church has been called upon in the past to make an investment of a Christian ministry among these folks. It has started in its investment, but it will have to be borne in mind that it is a "long term investment" that will not bring immediate returns as quickly as might be hoped for. The losses that have been sustained in connection with the gains that have been made bear this out. These investments will bring justifiable returns, though the Church will be called upon to maintain them in the face of some reverses that have come about. It is hoped to show how in a new expansive program of missionary effort in the Pacific Northwest returns upon these long term investments may be definitely realized. In the meantime, one further fact must ever be remembered that even as the problems of the States of Washington, Oregon and Idaho are the problems, not merely of their own environment, but also of the entire United States, so the problems that the churches of these states face are also the tasks of the churches of Missouri, Ohio, Pennsylvania and those other states where our Church is strong and able to reach out a helping hand to those in need.

Foreign Missions

JOHN H. POORMAN, EDITOR

The Annual Meeting of the Board of Foreign Missions

THE ANNUAL meeting of the Board of Foreign Missions was held in the Schaff Building on Tuesday, March 7th, 1939. Since the financial affairs of the Board are for the most part attended to at the semi-annual meeting in November, the annual meeting of the Board has come to be a session at which the general work of the Board is considered. This proved to be an exceptionally important theme at this particular time when there is so much uncertainty and commotion and trouble both at home and abroad. This whole matter was set forth in the annual report of the Secretary, a few paragraphs of which are as follows:

"The situation abroad in all of our mission fields calls for constructive thought and skillful administration. We are at the beginning of a new era in the missionary enterprise. We are living, as has been frequently expressed by the world leaders of the Church recently, 'between the times.' We need to re-examine our missionary policy and re-evaluate our missionary methods. In letters recently received from missionaries in China attention is called to the loose and inefficient organization of our mission and to the necessity of the fact of facing the immediate problem of having a portion of our China Mission in occupied China and another portion in free China, necessitating a re-examination of our whole technique. The problem of Christian missionary education in all of our mission fields is assuming aspects which will demand our most experienced thought. It is the consensus of opinion of missionary leaders in all three of these countries that our educational, medical and social work is in for review and readjustment. Fronting this situation we need again to re-evaluate our emphasis on Christian evangelism.

"The situation at home likewise confronts us with problems, the like of which have not been experienced in our generation. On the one hand there is a questioning of the value and even the validity of the whole missionary enterprise. This is not only found without the Church but also within the Church. It is especially true in these days of war between

Japan and China when no small group of our constituency is asking whether really it is all worthwhile. On the other hand there is a realization both in the Church and in the world of the need of just such a Gospel as is the basis of the whole missionary enterprise of the Church. The world is beginning to feel that there must be some new and better way out, and thoughtful people of the Church are beginning to realize anew and afresh that this new way is the old way of the Gospel.

"Another serious and challenging problem is presented to us by the present financial situation. An analysis of our financial support for the last three years shows that 57.34% of our income is supplied by the apportionment; 19.6% by the Woman's Missionary Society; 2.98% by bequests; 4.03% by annuities; 8.94% by small gifts; and 3.23% by larger special gifts of \$500 or more. It should be noted, however, that of the \$22,995 received in large gifts during the years 1937 and 1938, \$15,500 was secured by Dr. Schneider for North Japan College and may, therefore, be classified as exceptional. This would bring the percentage of our gifts over \$500 down to 1.7%. It is the common experience of charitable institutions everywhere in the United States today that the day of numerous large gifts is over. This is brought about by a shrinkage of income from invested funds or by the askings of the Government in social taxation. The Foreign Mission Boards which have depended upon large offerings from wealthy individuals for their main support are in dire straits today. As for our Board, with our constituency of common folk back of us, we must depend upon the small gifts of many for our support, and our technique of promotion and education must be based upon that thesis.

"This must of necessity have its influence upon our field work and our field workers. While solicitation for large gifts should proceed as heretofore, the major emphasis must be upon education for the constant flow of small gifts. However, it seems to me there should be particular emphasis just now on the cultivation of a host of special friends

who are especially interested in the cause of Foreign Missions. We ought to have a list of 50,000 of such special friends who would be willing to give us directly a special gift of at least \$1 each year; and we ought to have another special list of 10,000 friends who would give us on special appeal at any time a gift of from \$10 to \$100. The Board should instruct its field secretaries definitely that one of their first duties is to secure this list of special friends."

The reports of the Field Secretaries, Dr. J. G. Rupp and Rev. H. H. Casselman, and the report of the Director of Missionary Education, Rev. D. D. Baker, revealed the fact that, in spite of the difficult financial situation in many of the churches at home, the members of our congregations are keenly alive to the significance of the world situation today and the necessity of applying the Gospel of Jesus for the solution of the world's troubles. Our representatives never were listened to with more interest and intelligence than right now.

The Treasurer's report showed that the total receipts for the year 1938 were \$298,963.16. The receipts on the General Fund, by which the general work of the Board is supported, were a little more than \$22,000 more than the previous year. This is a cause for encouragement.

The conference of the International Missionary Council at Madras held during last December is certainly one of the most significant councils ever held in the history of the Church. Every intelligent member of the Church should know the main outlines of the findings of this truly remarkable conference. It was, therefore, voted by the Board that copies of the "World Mission of the Church," being the findings and recommendations of the International Missionary Council, should be sent to all the pastors of the Church and a selected group of laymen. It was also decided to send 1,000 copies of an illustrated pamphlet entitled "World Focus," which is a pictorial presentation of the Madras Conference, to a selected group of interested laymen and laywomen of the Church.

The report of the Woman's Missionary Society was made by Mrs. D. J. Snyder. As pointed out in the Secretary's report, practically one-fourth of the regular support of the Board of Foreign Missions comes from the Woman's Missionary Society. It is not surprising then that the Board voted "that the report of the Woman's Missionary Society be accepted with an expression of sincere gratitude and appreciation for the continued and loyal support of the Society."

With regard to the Japan Mission, the Board was sorry to receive the resignation of Miss Harriet P. Smith. However, their disappointment in this respect was assuaged by the fact that the reason of her resignation was her approaching marriage. Perhaps the most significant action with regard to the Japan Mission was the following: "That the proposed administration and library building of North Japan College be designated as the David Bowman Schneder Memorial; and that the details for the presentation of this project to the friends of Dr. Schneder in the Home Church be referred to the officers."

The news from the China Mission was very meagre and very significant. The Secretary read the first letter received for many months from Miss Gertrude B. Hoy, Secretary of the China Mission, under date of January 28th. She enclosed what she called "The Proposed Actions of the Executive Committee of the China Mission." This means that it is impossible for the China Mission under the present circumstances to have a meeting and that the proposed actions were sent around to the various members of the Mission by various means. Some of the members of the Mission could not be reached by mail and the votes of the few members that could be reached were as near an action of the China Mission as can be obtained in the present circumstances. The majority of the actions had to do with the filling of emergency boards and the appointment of emergency officers and the adoption of emergency methods by the Mission. One thing, however, should be passed on to the Church. One of the requests was for special funds for refugee children, and the action of the Board on this request is as follows: "That the Mission be informed that the Board is appropriating \$2,400.00 for use in the care of refugee children at Yungshui and Yuanling for 1939; and that the Secretary be instructed to appeal to the Church for funds for this purpose."

It seems practically impossible to get mail either in or out of Yoyang, formerly Yochow, our main station in China. However, we know that our compound here is occupied by the Japanese army and our representative, Rev. E. A. Beck, who is living at Lakeside on the campus of Huping Boys' School four miles from Yochow, is not permitted admission to the mission compound.

A number of letters were received from our missionaries at Yuanling, formerly Shenchow. They all reported that there had been no military operations in that section of Hunan as yet, and that the work was proceeding with

exceptional success. Our schools and our hospital are crowded to the limit, and the evangelistic work is proceeding with encouraging interest and effectiveness. A number of refugee pastors and Christians from the coast section of China are in Yuanling and are rendering valuable assistance to our missionary force there.

The missionaries in Iraq report that the country is very much affected by the seething agitation of the Arabic-Moslem commotion of the Near East. However, our evangelistic work at Kirkuk is being carried on as usual. The American School for Girls in Baghdad has had a very successful year. It was reported that the American School for Boys at Baghdad is organizing a Board of Trustees

in America for the administration of the school and the Board of Foreign Missions is invited to participate in the activities of this Board of Trustees. It was voted "That the whole subject of the participation by representation of the Board of Foreign Missions in a Board of Trustees of the American School for Boys in Baghdad be referred to the Secretary for further investigation."

It is to be doubted whether any annual meeting of the Board of Foreign Missions was ever held in which more difficult problems presented themselves than at this one. The interest, the prayers and the loyal support of the Church are needed now in the missionary enterprise of the Church as never before.

A Tribute to Dr. Schneder

Adopted by the Board of Foreign Missions (R) at its Annual Meeting, March 7, 1939

IN THE death of Rev. David B. Schneder, D.D., LL.D., in Sendai, Japan, on October 5th, 1938, the Reformed Church in the United States lost a missionary of the first magnitude. The highest attainments in Christian living were embodied in his person and life. He was in truth an epistle of Christ incarnate that could be seen and read of men.

By inheritance, by family life and tradition, by divine endowment, and by purposeful preparation and training, he was preeminently qualified for the exalted calling to which he gave his life. The Board of Foreign Missions was fortunate, indeed, to have had a missionary of such high attainments in its service for more than half a century.

He was a theologian, a philosopher, a preacher, a teacher, an administrator, and a Christian internationalist, all combined in one rare personality.

He had the unusual gift of the ecumenical mind and heart, by which he was enabled to identify himself with peoples of other races and cultures than his own without yielding one iota of the faith and convictions which were of the very essence of his character and life.

His greatest achievement was in the field of education, and the Tohoku Gakuin, or North Japan College, will forever remain his

chief monument. But with him education was only a means to an end. The school was only the school-master to lead men to Christ. The goal of all his labors was Christ. Through Him he would lead men to become reconciled to God.

The great Empire of Japan has lost one of her warmest and most devoted friends. In a time of national turmoil, confusion and distress, a nation can ill afford to lose an outstanding character of such poise and serenity as Dr. Schneder. His influence was steady- ing when the very structure of civilization was tottering and uncertain. The loss to Japan in the death of Dr. Schneder is immeasurable.

The Board of Foreign Missions of the Reformed Church in the United States, in view of its high estimate of the life, the labors and the achievements of Dr. Schneder, desires to put on record its deep sense of loss by his passing. Only God can prepare another to take his place.

With humility and faith in God, who doeth all things well, we entrust the cause to which Dr. Schneder devoted his life and which we have been chosen to administer and direct to His Divine oversight and care. To Him be glory forever and ever. "Blessed are the dead who die in the Lord: yea, saith the Spirit, for they rest from their labors and their works do follow them." Amen.



REV. CHIKAHARU AKIHO AND WIFE

Father Akiho

A composite of two articles written by Miss Mary E. Gerhard, professor of English in North Japan College, and Dr. Carl D. Kriete, President of Miyagi College

A BELOVED father, a saintly pastor, a kindly associate, a cherished brother, a friend of God, has departed this life and joined the sacred cloud of witnesses in heaven—this was the feeling of many Christians in Sendai, Japan, when we learned that the aged Father Akiho had departed from the scene of his earthly labors to be with the Lord whom he so faithfully served.

He was from Tsuruoka in Yamagata province originally, and at the age of seventeen entered the first class of the Yamagata prefectural normal school at the time it was established in the city of Yamagata. He was baptized by Dr. J. P. Moore, who lived in Yamagata, and was intimately associated with the students of that city. After being a primary school teacher and principal for years, and having suffered some persecution because of his conversion to Christianity, he began to prepare himself for the ministry privately by study under the late Dr. Uemura, founder of the Theological Seminary in Tokyo with which we are now associated. When Mr. Akiho became a Christian he felt the call to witness as an evangelist; and all of his life he was a faithful witness to God's love and His way of salvation.

He believed in taking the Gospel to people in their homes and in leading them to the throne of grace. For a number of years while Mr. Akiho was pastor of the Sendai Aramachi church, he was a regular attendant at the Sunday services and I was impressed by his sweet, simple, earnest nature and the high quality of his prayers.

Mr. and Mrs. Akiho, who survives him, had five children, now all grown up, married, and having established five new Christian households. The two sons both followed their father into the ministry, having been graduated from our institutions in Sendai. The older one, after a successful pastorate of a number of years, became a teacher of the Bible in North Japan College, where he has the opportunity of instructing hundreds of young men in the way of life. The second son has been for many years the faithful and successful pastor of the church in Kanazawa. The three daughters, all graduates of Miyagi College, now exert a Christian influence each in her own family and group of friends. Often we think rejoicingly of this family as a hopeful type and symbol of the Japan that is to be, when Jesus Christ shall reign in the hearts and homes of His people.

Father Akiho had almost reached the age of four score years. Some years ago he retired from the active ministry, living very simply on a small pastor's pension. He continued to have fairly good health and every Sunday he was able to do so he made his slow way on foot from his son Koso's house across many city blocks to the city chapel. In a quiet way he did a great deal of good by making calls, unofficial but truly pastoral in nature, upon his old friends. He would come in and chat for a time over a cup of tea, and then suggest having prayers. One felt that he was truly communing with God. He never had been away from his own country, but he liked to have the missionaries tell him about the churches of America and about the absent members of their own families, and then he would pray for them. He liked to thank God for the Christian friends in the United States, for their gifts and their prayers. He felt deeply the tie of Christian brotherhood which unites all races into one family.

In recent years we could see that our old friend's health was declining, but he loved to come to Church whenever he could. Last Christmas Day he walked several miles from

his home to attend the 6:00 o'clock morning service, and was back again at 10:00 o'clock in the morning for the regular service. He was present at the New Year's Day service at the beginning of 1939. Soon after that he caught a heavy cold and his son wanted to call the doctor; but he objected on the ground that the valuable time of doctors and nurses should not be wasted on old men over eighty. But when the doctor was called on the 22nd of January it was found that he had a severe attack of pneumonia and the doctor was sure he could not recover.

On Sunday morning, January 22nd, about 10:00 o'clock, he began to sing the hymn, "Tarry with Me, O My Saviour," and his son and another friend who was visiting him joined with him in the singing. With child-like trust he sang the first stanza of this hymn:

"Tarry with me, O my Saviour,
Lay my head upon Thy breast,
Till the morning; then awake me,
Morning of eternal rest."

When they came to the second verse which in Japanese reads: "All my dear friends have gone on before, And I am left alone in this



DISCIPLES OF REV. CHIKAHARU AKIHO

Left to right, standing: Rev. S. Shishido, Rev. K. Yuki, Rev. D. Yamaki, Rev. Y. Inagaki, Mr. Hoshi;
sitting: Rev. R. Watanabe, Mr. Momma, Mr. Akiho, Rev. D. Sakano, Mr. Sasawara

sad world," he said, "We can skip that and sing the third verse." So they sang

"The shadows of life grow dim,
But the eternal mansions draw near."

He seemed tired, but before he closed his eyes he smiled and said, "I wonder if I will live through this day." When they came back in to the room a little later he was gone.

He had a wide circle of friends for he was an ideal pastor. He used to call on all his parishioners, both American and Japanese. Dr. Hansen and Miss Lindsey for years attended his church at Aramachi. When their house was built, he came and prayed that God's blessing might rest upon the house. Whenever he came to their house he would read a passage of scripture, pray and then go on.

Appropriate and impressive funeral services were held in the chapel of North Japan College, where he so often was seen on Sunday morning. There was a large assembly of friends who all must have agreed with the sermon of the pastor when he said, "Mr. Akiho's whole life was the message of an evangelist. He lived the Gospel he taught." It was a real tribute to him that at his funeral many of the pastors of both Tohoku and Ou Classes were present, and that both presented messages.

Mr. Akiho insisted that there be no funeral gifts of flowers or money, both of which are

customary in Japan. He himself had saved out of the small pension the Mission paid him enough for all of his burial expenses. A few days later his children sent to the friends of the family a message of thanks for the sympathy and help they had received, and stated that in order to honor their father's memory they were now making the following gifts:

	Yen
To the Japan Mission of the Reformed Church	30
To the Mission Board of the Church of Christ in Japan	25
To the Endowment Fund of North Japan College	20
To Tohoku Classis	20
To Ou Classis	20
To the Miyagi (North Japan College) Church..	20
To the Women's Society of the Church.....	10
To the Tsuruoka Church, where he used to preach	10
To the Kanazawa Church, where his son preaches	10
To the Sendai Christian orphanage.....	10
To the Sendai City Y. M. C. A.....	10
To the Relief Fund for Soldiers' Families.....	15
To North Japan College Y. M. C. A.....	5

This makes a total of yen 205, a very generous gift to the various benevolent causes in which Father Akiho was interested, and a beautiful way to honor a good man's memory—helping to spread the teaching of the Gospel, for which all his life Father Akiho had labored and prayed.

World Crisis Resolution Passed by the International Missionary Council

AT THIS time of crisis in various parts of the world, we of the International Council are deeply conscious of the suffering that has come to multitudes of people in zones of conflict of the Far East, Spain, Palestine, and elsewhere. And in particular we would express our heart-felt and brotherly sympathy for our comrades in the faith in these areas, who are passing through untold hardships and are bearing intolerable burdens. The body of Christ is one, in which if one member suffers all the members suffer.

We are inspired by the faith and fortitude of our fellow-Christians both in China and in Japan, in their respective difficulties during this crisis. We would especially urge upon Christians in all lands that they give generously to the work of relief in China, in view

of the extensive suffering that has resulted from the exigencies of war in that land. As they carry on their tasks of Christian witness and service under such tragic and trying circumstances, we assure our fellow-Christians in China of our love and prayers.

Furthermore, we call upon Christians everywhere to give themselves to earnest prayer and effort that a way may soon be found to end this period of distress in all these areas, and that enduring peace, based upon love and justice and the true interests of the peoples concerned may be established. We pledge ourselves to every effort looking to the elimination of the causes of war in order that the people of the earth may enjoy the blessings of peace, security and freedom.

Report of Evangelistic Work, Shenchow Field, Hunan, China

By REV. G. R. SNYDER

DURING these recent months there has been especially good attendance at all services in Yuanling, Luki and Wusuh—due to the influx of great numbers of Christians from other points. Students from Fuh Siang and Yali who have moved to Yuanling from Changsha have added to the town attendance as well as the increased number of students attending our own schools. People are here from all parts of China and from many denominations. Beginning with November the town church instituted a second worship service at 3:30 in the afternoon with the highest attendance reaching about 100 at one service. Pastor Chiu of the Hanchow Church of Christ in China spent some weeks in our midst in the fall and led in one week of special meetings in our Sannanmen Chapel, a second week of special meetings in our Yuinsengtang Church especially for students, and a third week of special meetings in our Luki Church. Many persons signed up for Bible study with the purpose of preparing for church membership. Study classes have been conducted for men and women, boy and girl students right along, with fairly satisfactory results. The work among the wounded soldiers in Yuanling has been carried on regularly with meetings being held for them under men and women leaders, and special Bible classes for two groups. Some of them come to the regular services, and a few are preparing for church membership.

Several matters of great importance have been developing lately. One is that the Hwangtupu families gave the plot of ground, the congregation there under Mr. Liang's leadership made subscriptions to and got other people to make gifts to a new chapel. Work on the chapel has been begun and is proceeding apace. They plan to erect the first unit with money that they have on hand and they hope to proceed gradually (as they get the money) until they have gotten the chapel, residence, compound wall and gatehouse, school-room and flower garden all erected. The Liangdjang lot and building on it have been bought and the deeds stamped by the Kienchen authorities, and the repairs have been made to the building so as to make it more churchly. There is still a small debt on this property. One big accomplishment has been the acquiring of a property as a

mortgage at Kienchen. The \$800.00 needed for the mortgage was a loan but it has been put on the budget of the local church to gradually repay—from special gifts and regular home missions offerings.

Another encouraging thing has been the initiative shown by the people at Wangtsun and Guchang in the acquiring of a more suitable property for a chapel at Guchang. The house mortgaged two years ago has not been satisfactory—largely because the owner has insisted on living in one room even though she had given us full possession of the whole place. The new property was mortgaged for \$300.00 using \$100.00 from the first mortgage and a \$200.00 loan. The loan is underwritten by six persons—to be paid back in five years. This venture in faith and careful planning is an encouragement to all. At Madiih the local people decided to acquire a small plot to the rear of the present chapel but have not yet solicited the \$37.00 needed to pay for it. Naturally these plans for better places in which to worship God show a consecrated desire to put His Church on a more substantial basis than before. At Sichi it was also found advisable to mortgage the rest of the building in which we have been holding services since 1923, in order to get away from opium joints and to get full control over the building.

All along the auto road from Taoyuen to Yuanling the chapel folks have been quite busy in helping to look after the many refugees who have been traveling westwards. This help has consisted in providing sleeping quarters at night, getting straw for beds and sweeping up afterwards, helping find people ready to sell rice at fair prices, etc. Lately we have assisted in setting up four places to assist soldiers (wounded) along their way—also aiming to provide a place to sleep at night, straw for beds, tea or boiled water, rice at fair prices as well as salt and some vegetables. Several of our people have helped with rice kitchens—as our local Service Committee now has two of them in operation. Much time has been given locally to helping provide places for refugees or transients to stay for a while. Preaching and personal witnessing work among refugees has been done regularly.

Some changes have taken place in our personnel: Evangelist Liu Sichiang has been moved from Wangtsun to Kienchen; an evangelistic band has been set up in Kienchen consisting of four Honan Lutheran workers; Evangelist Wang Chung-sen, student Yuin Chung-sen, lady evangelists, Wang Ching-Mei and Chang Djang Yu-mei. Licentiate Swen Chu-hsien has moved from the Sui-Pao field and has entered upon the work at Wangtsun. Colporteur Paul Wu has withdrawn from our work. A new colporteur has been added—Hwang Chung-sen, and is helping Evangelist Djang En-gwang in the Kien-sol section. Lately Rev. Djang Si-hsiu has come from Yoyang and has entered upon our work in Luki, and Evangelist Meo has come from

Chenglingchi and has gone to help with the work in Guchang. Just today Colporteur Tang Hsin-fah is released in order to help with the refugees' rice kitchen work of the ensuing several months. Evangelists Liang, Djou and Gin of the Oriental Mission have been co-operating regularly in all soldier and street chapel work and recently Rev. Mr. Liu of the Changsha Episcopal Church, Evangelist Peng of the Changsha C. C. C., and Rev. Mr. Chu, professor in the Nanking Theological Seminary, have been giving their time to help with services in the regular work. The other Chinese co-workers remain in their former places of work.

December 15, 1938.

Letter from Dr. P. V. Taylor to His Daughter, Nancy

Tourane, Annam, Indo-China,
February 3, 1939.

Dearest Nancy,

I've been so lonesome for you the last few days that I've decided to write you a letter.

A few days ago one of the missionaries of the Church and Missionary Alliance came to Hanoi, Tonkin, where I was staying and offered to take me for a ride to his home, about 500 miles down the coast. It was a lovely ride through semi-tropical country, right into the real tropics, with bananas and oranges and pawpaws, and custard apples and tapioca and coffee and what not, all growing along the highway.

Once upon a time this country belonged to China, but in 1877 the French took this country and since then the French have been running it. They are doing some pretty good things for the country—and getting rich at it.

The drive down here was through tiger country. I am getting a monkey skin for you, and if I can get it properly tanned will send it on to you in about a month.

I am going back to Hanoi tonight by train. That will not be nearly so nice as the auto ride was, but I dare not be away too long. It is full moon, and I watched the moon rise from the beach. She came up over the palms and tamaracks which line the lagoon and bay. Boats all over the bay. White sand, softly rolling surf. Little boats like round baskets, holding two or three people or even only one small child, gliding on the waves—and all I could think about was how the people (and Ed. too) up in Kweilin must be worried because the full moon is rising. That's the time the Japanese often do their worst damage.

I hope the road will not be cut before I can get my truck ready and get back to help take the people out of danger. It is going to be risky work, both because of bad, wet roads and because of the danger of being machine-gunned from the air. However, all that's in the future. Today all is peace and quiet in Annam.

Love, DADDY.

From a Missionary's Letter

Three members of our station have just returned from furlough on a trans-Pacific steamer loaded with American missionaries for China and American lead for Japan. I think in the long run the missionaries may prove more harmful to Japan's militaristic

spirit than the lead will to China. One hundred missionaries and a thousand tons of lead. What a cargo!

Extract from Foreign Affairs Bulletin of the Board of Foreign Missions, Presbyterian Church in U. S. A.

Personal Report of Miss Elisabeth R. Calverley, Teacher in the American School for Girls, Baghdad, Iraq

THIS is my first report as a missionary, and I'm not sure just what it should be like. I am sure, however, of what I want to say—that I am glad to be here and to be having a share in the work that is being done. My job is larger than I had expected it to be, but I have gained more than I ever thought I would. If I have taught the children anything, it is because they have shown me how to do it, for I didn't know how when I came out. And the generous friendship of the teachers and the girls has been a great help. It's been fun, too. Every day has its surprise, and every class is different. I enjoy especially my English Bible class. The girls in it are eager to understand, asking questions incessantly. They have an honest interest, with complete frankness. As an example, one girl said to me seriously, "It isn't possible to love my enemies, but I'll try it for one week!" That's all anyone could ask for.

Socially I have also had a good time. I am the authority of the school, it seems, on *How to Dress*, *How to Make Cream Puffs*, *How to Sing*, *How to Reduce*, and *How to Get Married*. The last two items—but then, I'm a teacher, not a preacher. Outside of the school I have found friends and taken part in the service of the English Church with the choir.

The Orient has been kind to me, though I haven't tried its July and August weather in Baghdad. My health has been excellent, except for a few colds. Last Easter the Glessners invited me up to Kirkuk, where they showed me the town and something of their work. Of the summer I spent two months in Jerusalem, studying Arabic at the Newman School of Missions. I didn't get very far, but have since found that words come out a bit more easily, with a better idea behind them of just what they mean. The rest of the vacation I spent with Mrs. Hakken and Mrs. Cumberland at the American Conference Center, Choueir, Lebanon Mountains.

Those who know my parents will be interested to hear that I visited in my home town, Kuwait, Arabia, over Thanksgiving. Mrs. Pennings made me feel as if I had never been away, although there were many changes in the town which pointed toward progress and the passage of time. Yet, as we visited in the homes of our old friends and talked with Arabs who had loved my father and mother, I was assured over and over again that they have not been forgotten and that their work has lived. The women were mildly surprised, however, to find that "The Middle One" was grown up.

Dr. Moss to Give New Series of Radio Talks

Dr. Leslie Bates Moss, Secretary of the Foreign Missions Conference of North America, will be heard in the first of a new summer series of devotional programs entitled "At Home in the World," on Friday, May 5, over the NBC-Red Network.

The programs, to be broadcast each Friday from 12:30 to 12:45 P. M., Eastern Daylight Saving Time, are designed as brief radio visits to world neighbors to demonstrate how Christianity is at work in the world today.

A graduate of Denison University, Granville, Ohio, Dr. Moss did graduate work at Newton Theological Seminary and Harvard University. As a missionary he engaged in educational work at the University of Nanking

in China, and participated in plans for raising the standards of educational institutions in that country. Dr. Moss is the author of "Adventure in Missionary Cooperation" and numerous articles dealing with achievements in this field.

Individual topics in the series during the month of May will be: May 5, "When Frontiers Vanish"; May 12, "Groping Hands"; May 19, "Why Accept War", and May 26, "India Moves Forward."

The series is presented by the National Broadcasting Company in cooperation with the Federal Council of the Churches of Christ in America.

Men and Missions

JOHN M. G. DARMS, EDITOR

Memorials to Dr. Schneder

NOTE:—Since this article was written the Board of Foreign Missions has designated the proposed Administration and Library Building of North Japan College as the "David Bowman Schneder Memorial."

Many memorials to Dr. Schneder will be erected during the coming years, for the beautiful life and prolific service of such a Christian statesman and outstanding missionary leader and educator cannot be passed by without erecting enduring monuments. We have a vision of physical monuments in the form of new buildings, new educational enterprises in Japan, new tributaries of life through new activities in Japan. This is as it should be and should not be passed by. Our resourceful Secretary and the Board of International Missions will see to that and the Church itself will expect them to present some plans for memorials in tangible form.

But what we are concerned about just now is this, that *every man in our Church erect a living memorial* to our beloved Dr. Schneder *right now*. He can pray and build into his life a passion for souls and a spirit of interest in Christian missions, such as motivated Dr. Schneder over a period of 50 years. As a young man, Dr. Schneder was on fire for the missionary cause and as an old man he remained young in his enthusiasm and devotion to the missionary cause. Christian missions commanded everything that was in him, because he had the spirit of Christ. Human possessions were nothing to him other than instruments and vehicles of the spirit to present and perpetuate the spirit of Christ in the lives of the Japanese people. The fire in his heart never died out because it was fed by daily and soulful communion with Christ, his Lord and Saviour.

We need nothing more in our Church than men of that type in whom the fire of love and enthusiasm for Christ is kindled and in whose lives it burns on with ever increasing fervor,

Increased Demand for Scripture

We are told that the war is affecting the Chinese Church in three ways, destroying and sifting, deepening and purifying, unifying and energizing. Since the outbreak of hostilities there has been an increasing demand for Scriptures in Shanghai, not merely Gospel portions but New Testaments and Bibles. The

challenging mind and heart, and purifying personality and life.

Elisha's plea to Elijah, when the latter was carried off to higher realms, "Let thy mantle fall on me" should be the prayer of every Christian man in our Church: "O God, let something of the spiritual warmth and intensity, that glowed in the heart of our beloved Dr. Schneder, come to me; something of his mantle, under which there was personal power and spiritual authority, fall on me; something of his beautiful spirit of humility and meekness, the spirit that glorifies a Christian and proves that he is advancing in Christian character, growing in Christian personality; something of his loyalty to a people, different in color but not different in heart and spirit, that within my own country as a Christian man, I may have no race favorites or no race prejudices, but only a heart of love and a hand to help for the red man, the black man, the brown man, the yellow man, the racially-hybrid man, of whom there are so many in every country.

"O God, let a portion of the spirit of Christ, livid in Dr. Schneder, fall on me."

Such memorials will be seen by coming generations and the building of such memorials will have the assent and benediction of Dr. Schneder himself, who desired nothing more than that the spirit of Christ would grip and fill the minds and hearts of the men of our Church and bring wave upon wave through the succeeding generations, the blessing of the glorious gospel to the men of the world. He desired nothing more in his great heart, than that ALL MEN become Christians and because of that, be truly missionary.

difficulty is to print books expeditiously enough and then to dispatch them. The opportunity is amazing. Pray God for wisdom to meet it.

Extract from Far Eastern Bulletin of Foreign Missions Conference of N. A., March 20, 1939

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

TULIPS, daffodils, blooming everywhere—those drab bulbs planted many months ago by trusting hands! How God has worked His miracle with them! Now is the time, dear friends of the missionary organizations, to be carefully planting those small, drab coins into *THANK OFFERING BOXES*, so that when the season of fulfillment arrives—months from now, to be sure—the harvest of this Love Gift for the Lord's work will be ample and beautiful. There can be no reaping unless there is sowing, and the sowing must be done now. Remember to make every season a *THANK OFFERING* season.

Affectionately,

ERMA U. TRESTON.

Secretary of Thank Offering.

The First Year in the Miyagi Auditorium

IT IS just one year since we began using the Miyagi Auditorium, and we wonder how we ever did without it. I wish that all the W. M. S. members who worked for it so long could see for themselves how it is being used and how immensely it has helped and is helping the Christian life of the school, its Christian influence in the community, its educational effectiveness, its cultural influence, and its prestige.

I wish you could all come to our union chapel services. No noise, no crowding or confusion now make difficult the spirit of devotion. The spacious simplicity of the hall, with its thick walls that shut out all the street noises, makes for contemplation and the spirit of prayer. Even the youngest high school girls seem to feel the influence of the place. To the sound of soft music they move quietly to their places and bow their heads. Alternating with their leader, they read reverently from the Bible, and sing a choral response and a hymn in Japanese, or, on Thursdays, in English. From the balcony a class sings a short anthem, every class in high school and college singing at least once each term. or there is a solo by a teacher or by a student

of voice. A prayer by the leader and a choral "Amen" by the whole school closes the service. Often on Wednesdays, which are prayer-meeting days, there is an address by an outside speaker or by a faculty member. Nowhere has the religious influence of the auditorium been felt more strongly than in the series of special meetings which filled three days of November and December. It is not easy in Japan today to become a Christian, yet as a result of the special services, fifty of our students made definite decisions during those days, and many more started toward the Christian life. Forty of the girls were baptized on Christmas Day and others are preparing to be baptized on Easter.

Miyagi has always celebrated Christmas with a musical service, as beautiful and impressive as we could make it. Every girl takes some part in it and it has always been one of the great religious events of the year for our students. Never before we had the auditorium, could our Christmas be shared with anyone outside the school, such as our alumnae and the families of our girls. The very first event in the auditorium—even before it was finished, was the Christmas ser-

vice a year ago. Then, and again this year, the whole first floor was filled with guests. . . .

When I think of the great improvement in educational effectiveness this auditorium has brought about, I should like to make an "honorable kowtow" to every one of the W. M. S. members, because my department has profited most of all. For the first time we have a place where our Conservatory students can have their lessons on a grand piano, and for several hours a day the hall echoes to Bach Suites and Fugues, Beethoven Sonatas, and Concertos and the like, as these students prepare for their future work as teachers of music in Christian high schools all over the country*. Only a pipe organ is lacking and it is needed. Already some schools are asking us for teachers who can play and even teach the pipe organ.

The student recitals in this larger hall with its perfect acoustics are better than ever before. . . . Miyagi exerts a strong cultural influence in Sendai, largely through literary entertainments and through public concerts. About 1200 people came to each of the two public "literaries" this year. In each a Shakespearean play, in English under the direction of Miss Lindsey, was one of the chief attractions. A second performance of the second play, "As You Like It" was given for an overflow audience of girls from government high schools.

High school students in Sendai are forbidden to attend any movies whatsoever, unless escorted by their teachers. Parents may not take their own sons and daughters. Miyagi had two movies this year in the Auditorium, "Jean Valjean" and "100 Men and a Girl," to which our students, their mothers and their sisters were permitted to come. Needless to say, these were very popular.

Ten public concerts and recitals, all well attended, show the great interest of the Sendai public in good music. . . . The musical high point of the year was a concert by Prof. Leonid Kreutzer, the great German, now in exile, like so many other first-rank "non-Aryans." A Bazaar Concert of lighter music, Miss Leidal's fine farewell vocal recital, and a successful piano recital by our new American

teacher, Miss Margaret Kriete, finished the year.

Farewell meetings for Miss Leidal and for our registrar, Mr. Morone, who was called to the army, various lectures, a large public meeting under the auspices of the school and the local W. C. T. U.; Baccalaureate, Ascension Day, and other sermons; Dedication, Commencement, Founders Day and other ceremonies, have all gained by being held in the Auditorium.

For thirty years Miyagi has exerted a unique influence on the Sendai public, by the production of sacred cantatas and of oratorios. Of late years other organizations of Sendai have been studying oratorio. One of these, made up largely of government school teachers and pupils, conducted by Mr. Kuronuma of North Japan College and assisted by several members of our mission, gave two performances of parts of "The Messiah" in our auditorium, to packed houses, one of girl students, chiefly from government schools, the other a general audience. At the latter performance, the Prefectural Minister of Education presented gifts, in appreciation of services to music, to two Japanese musicians and myself. The Miyagi College Chorus, under Miss Leidal, gave two notable performances of oratorios this year, notable both for their high standard of musical interpretation and for their religious influence. Sullivan's "Golden Legend," given with scenery and action, was interesting as a pageant as well as an oratorio. The Crucifixion, sung on Good Friday, brought to us all a very deep realization of the meaning of the Great Sacrifice.

The above is but a poor attempt to let every member of the W. M. S. know what the Auditorium has meant to Miyagi. Our own alumnae, who worked so hard to earn their share of the funds for its construction, are intensely proud of it, and show it to everyone, and the out-of-town members come to see it or send their friends and families. The added prestige helps to draw good students. The building stands as a constant testimonial to the Japanese Christians, in these times of trial, of your interest in them as brothers and sisters in Christ.

With all good wishes, I am

Cordially yours,

KATE I. HANSEN.

Jan. 8, 1939.

* Miss Koko Mito, '38, Music Department, Miyagi College, teaches in a government school, the only Christian on the faculty.

As They Happen

An interesting five-foot-in-length-letter, on the rapidly disappearing Japanese stationery, from Miss Catherine Pifer, missionary in suburban Tokyo, Japan, brings appreciation for the Prayer Calendar of the Woman's Missionary Society with comments upon the significance of the cover design. "I think no better design could have been chosen . . . grandmother, with her candle, lighted by the rays from the cross—three generations following, each holding a candle to the Light—it must be so to keep the church alive. Here in this land, where the church is in its infancy, the grandchild leads the grandmother and parents. This is the reason I am so interested in our little ones. I must not fail to tell you that nearly all the members of the congregation who worship here in our kindergarten building were brought to the 'Light As In Christ Jesus' through the little children. Where a child works the results are sure." (The kindergarten building is a Thank Offering building).

Quoting further from the same letter "The second Sunday in January, while we were listening to a sermon on The Prince of Peace, a sham battle was on in the air above us. The roaring was deafening, so we gathered as closely around the preacher as we could, and what impressed me was that everyone was so interested in the wonderful message that no one so much as looked through the window to see what was happening. Our Christians are being put to the test. Those in authority, not only encourage idolatry but force it upon institutions. Japan is recognized as the leading nation in the Orient. She must have the true Light or she will lead on into greater darkness." *Miss Pifer has been in Japan since 1901.*

* * *

Under date of March 21, Miss Elisabeth R. Calverley of the American School for Girls, Baghdad, writes her regrets and explains the delay in the article for the special G. M. G. Anniversary issue of the OUTLOOK OF MISSIONS. The letter with the invitation to write a message for the Twenty-fifth Anniversary, wandered for several months, reaching Miss Calverley March 20th. Please look for this Anniversary article in the June issue. For Miss Calverley's report of her work, turn to page — of this issue.



"STAR" CLASS OF THE KINDERGARTEN AT TOKYO, CONDUCTED BY MISS PIFER

Aboard "*The Strathmayer*," on the Arabian Sea, March 7, Miss Hazel Painter, missionary en route to India, writes to the Woman's Missionary Society: "Thank you so much for remembering me as I was sailing. It made me happy to know that my Reformed branch of the United Church was thinking of me and wishing me well. There was also a book from the Evangelical Women's Union. Seeing the two together made me realize more fully that I had been chosen to represent a *United Church* and that both sides would be thinking of me and expecting me to do worthwhile things." Readers of the March 2nd *Messenger* will recall the account of the Commissioning Service for Miss Painter, formerly of Canal Winchester, Ohio.

* * *

To write this paragraph is a pleasure. You who read it will agree that few Secretaries of Literature have the opportunity to celebrate a Sixtieth Anniversary of Marriage during their activities as Literature Secretary. Such is the happy combination for Mrs. J. J. Heinmiller, of Lafayette, Indiana, who on April 30th, with her husband and family, will celebrate the Anniversary. Miss Ruth Heinmiller is a daughter.

At the recent meeting of The Women's Federation of Buffalo and vicinity, discussions, presentations and displays were combined in the study of India and its needs. Under the topic "The Growth and Development of the Indian Church", Mrs. Theophil Twente illustrated her address with maps, charts, blackboard, curios and pictures. Through a letter from Miss Hedwig Schaeffer, Mrs. Twente reported the after-school-hours voluntary services of the teachers in the literacy campaign for India. School girls are teaching their mothers and grandmothers to

read and write. India must have a literate church. The report of the pre-Easter campaign of Evangelism in remote villages gave many interesting angles. (See article below.) Mrs. Rufus LeFevre, in a splendid talk on Missionary Education for Children, illustrated the use of source material, cut-outs, and story books. With the use of a number of slides, showing India's beautiful scenery and architecture, Rev. Mr. Twente gave a lecture on "Interpreting Indian Art."

Federation officers, Mrs. Benjamin Ochs and Mrs. Luippold, cooperated in planning the very fine conference for the Federation.

Women's Evangelistic Campaign in India

MRS. E. W. WHITCOMB

Dr. and Mrs. Whitcomb were located at Tilda for a number of years, having been commissioned to service in 1929. Since their recent furlough they are located at Baitalpur.

DURING the past months our work has been adjustment and learning the ins and outs of work developed during the last six years by someone else. My husband has asked me to write about our Women's Evangelistic Campaign of last year. It was one of the most pleasant experiences I have had since coming to Baitalpur and I am glad to write of it.

Sometime before Easter I learned that it had been the custom for many years to have our Christian women volunteer at this season for evangelistic work among the women of the surrounding villages. At our women's meeting the word was started that this was the time for the yearly campaign. The word did not come from a missionary but from one of the women . . . that in itself was fine. I knew nothing about this custom but was immediately drawn into the planning of the work. We met the following day to plan the campaign. I expected at the most six women but there were eighteen waiting for instructions. For three weeks daily there were never less than twelve and not more than twenty-four who spent the afternoons visiting in the villages surrounding Baitalpur. The women were divided into groups of three or four. Each group had a certain number of homes to visit. In this way we covered practically all the homes in one village in one afternoon. To prepare the women for the visits I stressed the fact that they must create a friendly atmosphere after which they should tell about our coming Easter festival. India has many religious festivals and the people

were interested in hearing about our Christian festivals.

We have had no one take a definite stand for Christ as a result of the campaign but through the visits we have come in contact with those who are questioning and doubting their own religion—if one may call it religion. It is difficult to explain in terms they understand how we take Him and have Him. We met some who have known for a long time about Jesus Christ; who have been in contact with missionaries ever since Rev. Mr. Jost was here—yet they are not ready to accept Him. In two homes we were asked to pray. Those who asked us to pray seemed devout believers—they said they had faith, but to openly accept Him is a different matter.

Of the village homes in which I have been, only one was so filthy it was impossible to sit down. This was the home of a hide and bone gatherer. He had just gathered up some dead animals and was skinning them. Hanging about the hut were dried skin bags filled with water. Stretching them, I suppose. The family was cordial. Village children may not be clean; their clothes may be dirty, but as a rule, the little compounds in front of the houses are clean. In one house we had to pass through the cowshed to enter the main part of the house but that was clean. The owners of the villages have large houses with spacious courtyards. Most of their homes are built of stone while the ordinary villager has a mud house. Idols of stone are always visible in the courtyard, usually placed under the sacred tree.

Each day I went with a different group of women and I was deeply stirred by the earnestness with which the women testified. Wherever I went the village women asked about the food the missionaries eat and whether we nurse our babies like they do. These conversations always brought the opportunity to teach a bit of child care, cleanliness and diet—also the fact that God is no respecter of persons. After one of our conversations, one woman had me write the recipe for cooking cream of wheat. (We have a cereal that is a good substitute for cream of wheat.) This woman's son is in medical school in Nagpur. When he comes home he is to read the recipe to her and teach her how to cook it for her baby—already two years old and still nursing. This woman was greatly distressed over her son's lack of respect for caste customs. She says he will eat with anybody and believes that his wife can learn to read! Space does not allow to tell of the sick and dying, the helpless cripples we saw in the homes of the people whom we

visited. . . . I feel sure the greatest good from the campaign came to the women themselves. They saw what Christianity gives, aside from spiritual blessings. The hopelessness of the villager impressed itself upon them.

Among our women the spirit of good will was contagious. In many ways the work meant sacrifice for them, hot long walks—sometimes three miles to the village and three to return—leaving their babies, at times incurring the disgust of mothers-in-law, but distances seemed shorter and sacrifices less as we sang, sang, sang until we reached the outskirts of the village. Each day we arranged a common meeting place so as to start home together . . . to meet as the sun was slipping over the horizon. As we waited for the groups to gather we sang and related experiences. Aside from the blessings derived from witnessing I am sure our women have been drawn into closer Christian fellowship. We always arrived home about dark, happy in the knowledge that this was the Lord's Work.

From My Study Windows

Yungsui, Hunan, China,
January 24th, 1939.

Dear G. M. G. Girls:

This is Tuesday afternoon. Mother has gone calling on the street to invite people to come to the evening service, but since you can't very conveniently come to the service tonight we can visit this way. Mother and Miss Chou, one of the Bible women, started out about twelve; by that time family breakfasts would be over, they knew, and four o'clock supper would still be rather far away. Mother terms the meals "brunch and tupper," a la the French-Cable trio's name for them in one of their books—breakfast-lunch, tea-supper.

One window of this study-room looks out on a great old tree standing guard over many grave mounds, purple mountains beyond. For years there has been only a wire fence around the property and we have looked our fill of fields and trees and thatched huts, but now a wall is necessary. Just outside the other window is the ball-field, too wet today for the boys to play on, and just beyond the green bouquet of Chinese cabbage patches stands the long, low, unpainted school building where the Hunan refugee children are living

and studying, cooking and playing. At this time there are eighteen boys who have hiked the two days and more journey from their last station. More are expected. Friends of the children are anxious that since they have come from Christian surroundings, they might have the privilege of Christian teaching and love. Two of the smaller chaps are standing up on the ball-field now. One of them has a fine, high voice. Indeed it really thrills us to hear the boys singing passages of Scripture in unison. They are from the North and are used to eating wheat products, noodles and dumplings, or sweet potatoes, not so much rice as Hunanese enjoy. The little fellow who just came to the door for medicine is very nearly blind. The older boys look after the buying and cooking and go to the well carrying two buckets balanced on a pole for water.

While the carpenters are preparing board beds for girls who may come first, the boys are still sleeping in a loft of the building, their beds spread on straw, comforts over them to keep them warm. They have a very dreadful kind of itch that does not yield to usual treatment, but how can it when so many of the boys have no clothing to change to? If beds can be made for the boys, fighting the disease may be easier, too.

A worker among refugees spent yesterday in Yungui visiting the war orphanage of several hundred children established in an old temple and in talking with men of authority in the town. At the orphanage those in charge must budget food and clothes for the children at *one dollar U. S. a month*. No easy task in winter time with prices soaring. The children have practically no fire and go to bed at dark; they do that here, too, but are given small pans of charcoal sometimes. The staff at the orphanage work very hard, I think, but there is about some of the children a somewhat wild look that makes one's heart drop like lead. Children were not meant to live in a herd. If only we can make a home for the children who may be sent to us. Mr.

Ai, the refugee worker I mentioned, is from the same district as the boys who have come so far; he is anxious for us to take more children here. When he led the Monday morning prayers for the nation, the boys broke down. We were much touched. From splendid families some of them, they are after all just youngsters a long, long way from home, without knowledge of their fathers and mothers and baby sisters and brothers.

There! I had meant to write about the teen-age girls who would come quite often to my room after services at Paotsing during my three months' stay there. But pray for them, please—and for the refugee children!

Lovingly,

LUCILE HARTMAN.

Christian Citizenship Department

YOUTH CHALLENGES THE CHURCH

THE recent studies of "The Rural Church" and "The American City and Its Church" must challenge the church to adjust itself to the new day.

The rural school and church once stood side by side. They were centers of social and spiritual life in the community. Youth was under strict discipline on week-days and Sunday too. Now the rural school is gone and the little church is left standing alone, going into decay. On week-days the school bus comes along and gathers the children to take them to the centralized school. The law makes such transportation compulsory. There is however no bus to carry the young people to the near-town Sunday School; neither is there a law which compels them to go. They are left to go where they please. Many are pleased with all sorts of pleasures and amusements other than the worship service. Sunday has become largely a day of amusement, recklessness, even lawlessness. The church has been robbed of the Sabbath. What is the church and what are Christian citizens

doing about it? It seems that they are not doing much to change the trend.

Among factors which commercialize the Sabbath, we must count the radio, with its advertisements. We are thankful for the fine programs and church services but believe that all advertising should be omitted on the Sabbath.

Out of the studies of the immediate past we have become accustomed to the expression "youth wants to build a new world." This is a hopeful sign of the times . . . that some young people wish to give themselves to "Building a New World". The Church must furnish guidance. It is its day of opportunity—to help eliminate the degrading influences which have crept into the world—to bring into its structure the substantial, everlasting things. . . . A new world built by the youth of today for the youth of tomorrow—a march onward and upward to the goal of heaven on earth.

MRS. NOAH KEFAUVER,
Middletown, Md.
Christian Citizenship Secretary,
Potomac Synodical Society.

"I enjoy the OUTLOOK OF MISSIONS so much and would not like to do without it. . . . It keeps one well informed on Missions."

MOLLIE L. DEVILBISS, Walkersville, Md.

Life Members and Members in Memoriam

APRIL

LIFE MEMBERS

EASTERN SYNOD

Goshenhoppen Classis—Rev. John Hamilton Smith, D.D., 152 N. Hanover St., Pottstown, Pa.

Lancaster Classis—Mrs. Jacob H. Niesley, 21 Market Square, Manheim, Pa.

Mrs. Frank S. Gibble, 27 W. Ferdinand St., Manheim, Pa.

Lebanon Classis—Mrs. Wayne A. Lutz, Jonestown, Pa.

Mrs. Mary E. Boeshore, Jonestown, Pa.

OHIO SYNOD

East Ohio Classis—Mrs. Raymond Stuckey, 1326 S. Linden Ave., Alliance, Ohio.

PITTSBURGH SYNOD

Allegheny Classis—Mrs. H. Alcinda Meyers Purbaugh, 1122 Vine St., Connellsville, Pa.

POTOMAC SYNOD

North Carolina Classis—Mrs. H. S. Barrier, 101 S. Spring St., Concord, N. C.

Mrs. B. J. Peeler, Burlington, N. C.

Zion Classis—Mrs. Bertha Throne, 825 N. Duke St., York, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Goshenhoppen Classis—Rev. J. E. Freeman, Iron St., Lehighton, Pa.

OHIO SYNOD

East Ohio Classis—Miss Sarah Cooke Coleman, N. Lisbon St., Carrollton, Ohio.

Northeast Ohio Classis—Mrs. Alma Betzler Cook, 1176 Sunset View Drive, Akron, Ohio.

Mrs. Lena R. Canfield, Litenfield, Ohio.

POTOMAC SYNOD

Gettysburg Classis—Rev. D. B. Lady, D.D., Arendtsville, Pa.

MAY

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis—Mrs. Elsie Fulmer, R. D. No. 60, Allentown, Pa.

Lehigh Classis—Gertrude R. Steckel, 802 Main St., Slatington, Pa.

Philadelphia Classis—Mrs. William H. Ort, 3340 N. 18th St., Philadelphia, Pa.

(G. M. G.) Marian S. Steiner, 229 E. Poplar St., Norristown, Pa.

OHIO SYNOD

East Ohio Classis—Mrs. Elma Dilla Snyder, 238 Portage St., N. Canton, Ohio.

Mrs. Christena Shoemaker, Hartville, Ohio.

Mrs. Wilda Krabill, E. Main St., Louisville, Ohio.

Northeast Ohio Classis—Mrs. Mattie R. Serfass, 147 3rd St., N. W., Barberton, Ohio.

Northwest Ohio Classis—Margery D. Casselman, 475 E. Perry St., Tiffin, Ohio.

West Ohio Classis—Mrs. Clifford V. Huenke, 427 W. Monroe St., New Bremen, Ohio.

Mrs. Bertha E. Greding Rhoda, 728 N. Elizabeth Street, Lima, Ohio.

PITTSBURGH SYNOD

St. Paul's Classis—Louise Ulrich, 415 Allen St., Titusville, Pa.

POTOMAC SYNOD

Gettysburg Classis—Mrs. Hester LeVan Hoffmeier, 210 Broadway, Hanover, Pa.

Mrs. H. H. Hartman, E. King St., Littlestown, Pa.

Maryland Classis—Mrs. Flora Kemp Yingling, 37 Coffman St., Hagerstown, Md.

North Carolina Classis—Mrs. John U. Hedrick, Main St., High Point, N. C.

Virginia Classis—Mrs. G. A. Benchoff, 607 S. Main St., Woodstock, Va.

Zion Classis—Mrs. George Bentzel, R. D. No. 1, York, Pa.

Mrs. S. H. Stein, 60 W. Keller St., Mechanicsburg, Pa.

Mrs. J. W. Miller, 637 Pennsylvania Ave., York, Pa.

Mrs. H. T. Boyer, 21 N. Summer St., York, Pa.

MEMBERS IN MEMORIAM

NORTH WEST SYNOD

Milwaukee Classis—Anna Ein Waldt, 2025 N. 39th St., Milwaukee, Wis.

OHIO SYNOD

East Ohio Classis—Mrs. Elizabeth Conrad, 1368 Cleveland Ave., N. Canton, Ohio.

Miss Emma Ashelman, 115 N. Wooster Ave., Dover, Ohio.

Mrs. Caroline Schwab, 230 Front Ave., S. E., New Phila., Ohio.

POTOMAC SYNOD

Balto-Wash Classis—Mrs. Herman H. Vorderberge, 909 Walnut Ave., Baltimore, Md.

Virginia Classis—Elder W. M. Menefee, N. High St., Harrisonburg, Va.

Mrs. Emma France Wiggins, 1237 Oregon Ave., Roanoke, Va.

Momentum for the Meeting

Materials and Methods

CARRIE M. KERSCHNER

IN THE coming months members of the Missionary Societies and Girls' Guilds as well as the leaders of Mission Bands will be deciding upon the materials they will need for Summer Conferences and in the Fall and Winter months. For guidance the following suggestions are made. The theme for study is "Christ and the World Community: At Home—Abroad". The books used as a basis for study of the theme "At Home" are for adults, "Homeland Harvest", cloth, \$1, paper, 60c; A Course for Adult Groups on Christian Missions in America, 25c; "Spanning a Continent", pictures and text that present in dramatic fashion the problems confronting the church in the United States today, and what home missions is doing toward their solution, 25c. For Young People and Seniors, "Right Here at Home", cloth, \$1, paper, 60c; A Course for Young People and Seniors on Christian Missions in America, paper, 25c; for Intermediates, "People Who Have Made a Difference", a plan-book for individual use, 25c each, \$2.50 a dozen; "Tales from East and West", adventures in Christian service taken from life at home and in other lands—profusely illustrated stories that supplement the two home and foreign plan-books, paper, 50c. For Junior Children we are recommending for continued use "Under the North Star", cloth, \$1, paper, 50c; "Windows Into Alaska" (Teacher's Edition), a primary story and course book, cloth, \$1, paper 50c. The story edition of "Windows Into Alaska" to put into the hands of primary children sells for 75c in cloth and 25c in paper.

For study of the theme—Abroad: for Adults there will be an interesting book by Basil Mathews entitled "Through Tragedy to Triumph: The World Church in the World Crisis", cloth, \$1, paper 60c; A Course based primarily on this theme, paper, 25c. "Suggestions for Program Meetings" on the theme will be issued and sold for 25c; "Women and the Way: Christ and the World's Womanhood", a survey of the effect of Christianity upon the womanhood of twelve lands by twelve distinguished writers and leaders, cloth, \$1, paper, 50c; How to Use "Women and the Way," 10c; "One Great Fellowship", a rich collection of photographs and pictographs, with accompanying descriptive text—valuable

for use in all grades, 25c; For Young People and Seniors, "Comrades Round the World", a book which will introduce to senior high school readers their Christian comrades (in action of many countries—what they are thinking, doing and hoping), cloth, \$1, paper, 60c; A Course for Young People and Seniors on the theme "Christ and the World Community", 25c; "World Focus" (a 2 unit booklet on the Reading Course) is a photographic panorama of the Madras meeting. The pictures are most interesting, the text is challenging. The interesting statistics of the development and growth of the World Christian Fellowship alone are worth the price of the pamphlet, 20c. For Intermediates and Children "Tales from East and West", 50c (mentioned under "At Home" material); "How Did It Happen?" a plan-book on World Missions for the intermediate, with guidance for the teacher incorporated, paper, 25c each, \$2.50 a dozen. "Far Round the World", ten true missionary stories for Juniors including a section of informative material for study, cloth, \$1, paper, 50c; A Junior teacher's guide to accompany "Far Round the World", 25c; for use with the primary age group we offer "Welcome House", cloth, \$1, paper, 50c. A simple "How To Use Welcome House" is 25c. A delightful picture story book for boys and girls is entitled "The Friendly Missionary", paper, only 25c. For very young children, "Zakki and His Puppy" is a lovely Eskimo story, boards, 40c. The Under Many Flags Series includes five popular books: "Under Many Flags", "Three Cornered Continent", "Doorways", "Friends in Nippon", "Ling-Yang". boxed, \$1, a set. "Hunt for a Hero" is an adventure story of India, boards, 60c.

Visual Aids to add interest to the study of the theme include a Picture Map of the World, 50c; small individual notebook size maps, 10c a dozen; a Missionary Map of the World, in seven colors with statistical diagrams 102x43 inches, paper, \$1; a Picture Map of North America (to be colored), 50c. "Children and their Toys Around the World" is a new set of eight teaching pictures in four colors with accompanying text for small children, 60c a set. "To the Land of the Eskimo" is a picture punch-out suitable for use on the sand table, 10c. Eskimo House Cut Out, 25c, and Alaska Picture Stories, 25c a set. Books of general interest, new missionary publications, include "Heaven Knows" which is the story of a simple family caught in the hostilities of the Shanghai area and their experiences in the Christian relief centers, \$1; "Each With

His Own Brush" is a volume of great beauty. It contains sixty-five reproductions of paintings and carvings with full descriptive text, large format, cloth, \$1.50—a most attractive gift book. Ten brief, inspiring biographical sketches of modern pioneers are contained in the book "Adventures of Service", cloth, \$1, paper, 50c. "One Gospel for Mankind" is a discussion unit for adults and older young people which faces frankly the question, Why foreign missions? The course should prove most helpful, paper, 35c. "China Marches Toward the Cross" is a timely two-unit book portraying what is happening to Chinese Christians, to missionaries and to Christian institutions in the midst of the present conflict, 25c.

For women who want to read their study books before they go to summer conferences we suggest the immediate purchase of "Home-land Harvest", 60c; "Through Tragedy to Triumph", 60c, and "Women and the Way", 50c, Guild girls should purchase, "Right Here at Home", 60c; "One Great Fellowship", 25c, and "Tales from East and West", 50c. Leaders of boys and girls may get "Far Around the World", 50c, and "Welcome House", 50c.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Christian Women in Action

WE WELCOME into the fellowship of the Woman's Missionary Society five new organizations.

In Eastern Synod—A Girls' Missionary Guild in Trinity Church, Norristown, Pa., Philadelphia Classis, was graduated into a Young Woman's Missionary Society with 40 members. The President is Miss Mary Davies, King Manor, Norristown, Pa. Lebanon Classis reports the organization of a Young Woman's Missionary Society in First Church, Lebanon, Pa. Miss Olean Hartz, 1119 Walnut St., Lebanon, is the President of this Society of 17 members.

Mid-West Synod adds a new Society to its list: First Church, Freeport, Ill., graduated its Girls' Missionary Guild into a Young Woman's Missionary Society with a membership of 16. The President of this new Society in Chicago Classis is Miss Margaret Myers, R. R. No. 1, Freeport, Ill.

From Ohio Synod, North West Ohio Classis—Miss Lydia E. Heyman, R No. 2, Box 267, Monroeville, Ohio, is the President of the Society organized in Zoar's Church, Hunts Corner. This Society reports 10 members.

Potomac Synod, North Carolina Classis, reports a new Woman's Missionary Society with 19 members, organized in Emanuel Church, Thomasville, N. C. Mrs. Fred Bodenheimer of Thomasville, is the President.

May these 102 new members of our Woman's Missionary Society continue to grow in this larger Fellowship of which they are now a member!

CARRIE M. KERSCHNER,
*General Synodical Secretary,
Organization and Membership.*

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

This Is the Month!

May is the anniversary month of the Girls' Missionary Guild

May each Guild grow in numbers;
May each Guild grow in giving;
May each Guild grow in knowledge;
May each Guild girl grow spiritually,
—are the anniversary wishes of your

General Secretary, Ruth Heinmiller

An Annual Guild Banquet

AT THE annual banquet of the Queen Esther Girls' Missionary Guild of Waukesha, Wisconsin, the girls went "nautical". The first suggestion of this "sea-going" affair was the invitation, in the shape of a silver and blue anchor, bearing the words, "Ship ahoy! All hands of the the Queen Esther on deck Tuesday, March 21, 6:30 P. M."

The tables decorated with strips of blue and silver crepe paper, were arranged to form a square. Candy life savers were scattered about. The center-piece was a crystal bowl filled with blue water on which floated a dozen little boats made of half walnut shells filled with paraffin into each of which was fastened a toothpick mast flaunting a blue or silver sail. The bowl was flanked by blue candles

in crystal holders. As placecards the walnut ships with the names on the sails were used.

At each place was a blue booklet which contained the "Log of the S. S. Queen Esther—G. M. G. Line". The "log" consisted of the menu and program. The first page had the autographs of the "crew" (officers and members of the Guild. Girls who took part in the program got their information from back numbers of the OUTLOOK OF MISSIONS. Let us give you the "log"

6:30 P. M. Before leaving on a record-breaking world cruise in search of missionary information, the crew dined heartily on baked ham, candied sweet potatoes, green beans, lighthouse salad, buns, coffee and spindrift.

7:15 P. M. Assembled on deck for final reminder on purpose of the cruise, with inspiration furnished by the words of the poet in "Jesus Christ and We."

7:20 P. M. Voyagers join in singing "We Would be Builders" as S. S. Queen Esther weighs anchor and sets sail.

7:25 P. M. Sailed due West from San Francisco and in no time had reached Japan. Officers and crew chatted with the Engelmans about their work.

7:35 P. M. On across the Yellow Sea to China where Miss Hoy came aboard and told some interesting and amusing facts about educational work in China.

7:41 P. M. Sailing south, southwest through the South China Sea, then northwest into the Bay of Bengal, dropped anchor off the coast of India. Time was pressing, but voyagers learned a lot from Lord Linlithgow in a few minutes talk with him.

7:45 P. M. Full speed ahead was the order, . . . through the Red Sea into the Mediterranean to investigate the mission work in Iraq, Mrs. Glessner, informant.

7:55 P. M. The next lap was a long one, but in less time than it takes to tell, the "Queen Esther" had spanned the Atlantic, crossed the Caribbean, and sailed into harbor off the coast of Honduras. Here the passengers were met by Mrs. Andres who talked interestingly about the mission work in this portion of Central America.

8:00 P. M. En route homeward, through the Panama Canal then up the coast to San Francisco Bay, the crew whiled away the time by discussing duties and privileges, in relation to all that had been seen, heard and learned.

8:05 P. M. Entering San Francisco Bay everyone gave voice to feelings of inspiration and zeal by singing, "In Christ There is No East or West".

We are grateful to the Queen Esther Guild for sharing this splendid suggestion for a banquet.

For Intermediate Guilds

One of the points on the Chart for Growth is the "Circulation of the Stewardship and Christian Citizenship Reading Packets". For the Guilds made up of girls of Intermediate age special Stewardship and Christian Citizenship Packets have been arranged. If your Guild is composed of girls of intermediate age kindly designate on your order "For Intermediate Guild". Packets are 15 cents each.

Welcome to the New Guilds!

EASTERN SYNOD

Shenandoah, Pa. Trinity Church. Organized by Jean Bernhardt with 9 charter members. President, Miss Jean Bernhardt, 231 West Coal St., Shenandoah, Pa.

POTOMAC SYNOD

Hagerstown, Md. Salem Church. Organized by Mrs. Ray Hoffman with 8 charter members. President, Miss Dorothy Keyser, R. 4, Hagerstown, Md.

PITTSBURGH SYNOD

Knox, Pa. St. Paul's Church. Organized by Miss Dorothy Best with 7 charter members. President, Miss Elizabeth Wentling, Knox, Pa.

OHIO SYNOD

Canton, Ohio. Trinity Church. Organized by Mrs. Anna L. Miller with 16 charter members. President, Miss Roma Miller, 1123 11th St., N. W., Canton, Ohio.

Cleveland, Ohio. Eighth Church. Organized by Mrs. H. S. Gekeler and Mrs. Meta Taylor with 12 charter members. President, Miss Betty Lube, 1908 Forestdale Avenue, Cleveland, Ohio.

Mission Band

AT THE conclusion of study on India, the Mission Band of Eighth Church, Cleveland, O., under the leadership of Miss Sara Jo Schilling, took charge of the worship service of the junior department in church school one Sunday morning. One of the Mission Band boys explained to the department what the children had been studying and presented the children, who participated in the worship service, and who told briefly some stories about India. Before the offering was taken one of the boys told how the Mission Band offering is used. The opportunity was given to introduce the study of "The City" which was to follow. The increased attendance, since the presentation of the Mission Band work to the department indicates that it was time and effort well spent.

We are happy to have six new Mission Bands this month:

EASTERN SYNOD

Tulpehocken, Pa. Trinity Church. Organized by Miss Bessie E. Scarle with 20 charter members.

POTOMAC SYNOD

Arendtsville, Pa. Zion Church. Organized by Mrs. Ernest W. Brindle with 20 charter members.

Biglersville, Pa. Trinity-Bender's Church. Organized by Mrs. Ernest W. Brindle with 23 charter members.

Newton, N. C. St. Paul's Church (South Fork Charge). Organized by Mrs. O. B. Michael with 12 charter members.

PITTSBURGH SYNOD

Salina, Pa. Organized by Mrs. C. O. Bateman and Mrs. O. C. Allshouse with 20 charter members.

NORTHWEST SYNOD

Sheboygan, Wis. Ebenezer Church. Organized by Mrs. W. C. Beckmann with 60 charter members.

Worship Service—Mother's Day

Quiet Music—Select with thought for the occasion.

Hymn—"He Leadeth Me."

Call to Worship—"Blessed is everyone that feareth the Lord, that walketh in his ways. Happy shalt thou be, and it shall be well with thee."

Prayer—O God, our Father, as we are caught up on the spirit of this happy day, may we remember with deep gratitude the anchorage of our childhood homes, and our parents with their ideals of conduct and serving. Today in special thankfulness we re-live in memory our mother's sacrificing love. We acknowledge that contentment and joy in living are attained only as ideals are worthy and desires honest . . . that these are corner stones in Christian character. For the parents who are giving themselves to the Christian training of their children, we thank Thee. For the parents who are unmindful of this duty, we ask Thy mercy and beseech Thee to guide into the shelter of Christian homes all such as need their care. We especially ask that young women and young men who are establishing homes may find such guidance.

May America's privileged womanhood give herself to the serious contemplation of making homes Christian. Bless, our Father, the mothers—the happy mothers, the lonely mothers, the sick mothers, the women who have been denied motherhood, and suit Thy blessing to each one. Amen.

Special Music.

Leader's Meditation—Flowers, letters, telegrams, cards! Today thousands of mothers feel the inexpressible joy in these tokens which symbolize love and loyalty from a son or a daughter. On this annual Mother's Day observance we see in a great unpainted picture the highlights of love and the shadows of indifference and wish that the shadows might be of some great worthy sacrifice—for what mother is not willing to walk in that shadow!

Today our happy mothers are saying: "I tried to plant the seeds of true knowledge." In the harvest she sees, lies the measure of her joy. With all her care how did those weed-seeds get planted? The mother looks upon her loved child and ponders upon the harvest. This mother-trait opens our scripture lesson. "But Mary kept all these things and pondered them in her heart." (Remains standing until after close of second reading.)

Reader—Luke 1:31, 32, 33.

Leader—More than thirty years have elapsed. The mother who pondered these things in her heart, now stood where every mother wants to stand—by a child in time of need.

Reader—"Now there stood by the cross of Jesus his mother . . . and Jesus therefore saw his mother, and the disciple standing by, whom he loved. He said unto his mother, Woman, behold thy son. To the disciple, Behold thy mother. And from that hour the disciple took her unto his own home." . . . Flowers, letters, cards, telegrams—all these have treble meaning when they say to the mother "To the utmost of thy needs."

Prayer by the pastor, with closing hymn to be selected.

MISSIONARY EDUCATION

1939 to 1940

Christ and the World Community
At Home — Abroad

CONFERENCES, TRAINING SCHOOLS, MISSIONARY CONFERENCES

- July 9 to 14.....Catawba College Conference, Salisbury, N. C.
July 9 to 15.....Hanover Conference, Hanover, Ind.
July 15 to 21.....Hood College Missionary Conference, Frederick, Md.
July 22 to 28.....Ursinus College Missionary Conference, Collegeville, Pa.
July 24 to Aug. 5.....Tiffin Summer School, Tiffin, Ohio.
Aug. 7 to 13.....Mission House Conference, Plymouth, Wis.

Leadership Training Schools

- June 19 to 30.....Lone Star, Waco, Texas.
July 3 to 14.....Missouri Valley, Fulton, Mo.
July 3 to 14.....Shady Side, Mt. Pleasant, Pa.
July 16 to 27.....Golden West, Healdsburg, Calif.
July 16 to 29.....Johns River Valley, Collettsville, N. C.
July 18 to 28.....Pacific Northwest, Boring, Oregon.
July 24 to Aug. 4.....North Star, St. Peter, Minn.
July 24 to Aug. 4.....Lake Erie, Dunkirk, New York.
Aug. 7 to 18.....Sunflower, Wichita, Kan.
Aug. 7 to 18.....Green Lake, Green Lake, Wis.
Aug. 14 to 25.....Gulf Coast, Waveland, Miss.

Camps

- June 18 to 24.....Camp Mack, Milford, Ind.
July 30 to Aug. 5.....Johns River Valley Adult Camp, Collettsville, N. C.
Aug. 7 to 19.....Potomac Synod Camp, Fannettsburg, Pa.
Aug. 11 to 26.....Mensch Mill Young People's Camp, Alburtis, Pa.
Aug. 27 to Sept. 3.....Mensch Mill Family Camp, Alburtis, Pa.

For Information

MISSIONARY CONFERENCES

Hood College, Frederick, Md. and Ursinus College, Collegeville, Pa.
Write: Mrs. Edwin W. Lentz, 904 Schaff Building, 1505 Race Street, Philadelphia.
Catawba, Rev. Banks J. Peeler, 202 Tarpley Street, Burlington, N. C.
Mission House, Rev. A. George Schmid, New Holstein, Wis., or Rev. C. O. Schrocr,
2116 Wedemeyer Avenue, Sheboygan, Wis.

LEADERSHIP TRAINING SCHOOLS AND CAMPS

Board of Christian Education, 1505 Race Street, Philadelphia, Pa.



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